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# WESTERN EPISCOPAL OBSERVER.

BEING A CONTINUATION OF THE GAMBIE OBSERVER AND WESTERN CHURCH JOURNAL.

CHAUNCEY COLTON, D. D., PROPRIETOR.

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## THE WESTERN EPISCOPAL OBSERVER.

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### Observer.

#### CRUELITIES AT NANTES AND LYONS IN 1793.

(From Allison's History of the French Revolution.)

While Thureau was pursuing with varied success the system of extermination in La Vendee, the scaffold was erected at Nantes, and those infernal executions commenced, which have affixed a stain on the French Revolution, unequalled since the beginning of the world. A revolutionary tribunal was formed there, under the direction of Carrier, and it soon outstripped even the rapid march of Danton and Robespierre. "Their principle," says the republican historian, "was, that it necessary to destroy, en masse, all the prisoners. At their command was formed a corps called the Legion of Marat, composed of the most determined and blood-thirsty of the revolutionists, the members of which were entitled, of their own authority, to incarcerate any person whom they chose. The number of their prisoners was soon between three and four thousand, and they divided among themselves all their property. Whenever a fresh supply of captives was wanted, the alarm was spread of a counter-revolution, the general beat, the cannon planted; and this was immediately followed by innumerable arrests. Nor were they long in disposing of the captives. The miserable wretches were either slain with pious in the prison, or carried out in a vessel, and drowned by wholesale in the Loire. On one occasion, a hundred 'fanatical priests,' as they were termed, were taken out together, stripped of their clothes, and precipitated into the waves. The same vessel served for many of these Noyades; and the horror expressed by many of the citizens for that mode of execution formed the ground for fresh arrests, and increased murders. Women, big with child; infants, eight, nine, and ten years of age, were thrown together into the stream, on the sides of which men armed with sabres, were placed to cut off their hands, if the waves should throw them undrowned on the shore. The citizens, with loud shrieks, implored the lives of the little innocents, and numbers offered to adopt them as their own; but, though a few were granted to their urgent entreaty, the greater part were doomed to destruction. Thus were consigned to the grave whole generations at once; the ornament of the present, the hope of the future.

On one occasion, by order of Carrier, twenty-three of the royalists, on another, twenty-four, were guillotined without any trial. The executioner remonstrated, but in vain. Among them were many children of seven and eight years of age, and seven women; the executioner died two or three days after with horror at what he himself had done. At another time, one hundred and forty women, incarcerated as suspected, were drowned together, though actively engaged in making bandages and shirts for the Republican soldiers. So great was the multitude of captives who were brought in on all sides, that the executioners, as well as the company of Marat, declared themselves exhausted with fatigue, and a new method of disposing of them was adopted, borrowed from Nero, but improved on the plan of that tyrant. A hundred, or a hundred and fifty victims, for the most part women and children, were crowded together in a boat, with a concealed trap-door at the bottom, which was conducted into the middle of the Loire; at a signal given, the crew leapt into another boat, the bolts were withdrawn, and the shrieking victims precipitated into the waves, amidst the laughter of the company of Marat, who stood on the banks to cut down any who approached the shore. This was what Carrier called his Republican Baptisms. The Republican Marriages, were, if possible, a still greater refinement on cruelty. To persons of different sexes, generally an old man and an old woman, or a young man and a young woman, bereft of every species of dress, were bound together, and after being left in torture in that situation for half an hour, thrown into the river. It was ascertained by authentic documents, that six hundred children had perished by that inhuman species of death; and such was the quantity of corpses accumulated in the Loire, that the water of that river was infected so as to render a public ordinance necessary, forbidding the use of it to the inhabitants; and the mariners, when they heaved their anchors, frequently brought up boats charged with corpses. Birds of prey flocked to the shores, and fed on human flesh; while the very fish became so poisonous as to induce an ordinance of the municipality of Nantes, prohibiting them to be taken by the fishermen.

The scenes in the prisons which preceded these horrid executions, exceeded all that romance had figured of the terrible. Many women died of terror, the moment a man entered their cells, conceiving they were about to be led out to the Noyades; the floors were covered with the bodies of their infants, numbers of whom were yet quivering in the agonies of death. On one occasion, the inspector entered the prison to seek for a child, where the

evening before he had left above three hundred infants; they were all gone in the morning, having been drowned the preceding night. To all the representations of the citizens in favor of these innocent victims, Carrier answered, "They are all vipers; let them be stifled." Three hundred young women of Nantes were drowned by him in one night; so far from having had any share in political discussions, they were of the unfortunate class who live by the pleasures of others. Several hundred persons were thrown every night, for some months, into the river, their shrieks at being led out of the entreat on board the barks, awakened all the inhabitants of the town, and froze every heart with horror. Fifteen thousand persons perished there by the hands of the executioner, or of diseases in prison, in one month; the total victims of the Reign of Terror, at that place, exceed thirty thousand.

In pursuance of these principles, orders were given to the revolutionary tribunal to redouble their exertions. "We are dying of fatigue," said the judges and the executioner to Collet d'Herbois. "Republicans," replied he, "the amount of your labors is nothing to mine; burn with the same ardor as I for your country, and you will soon recover your strength." But the ferocity of their persecutors was disappointed by the heroism which most of these victims displayed in their last moments. Seated on the fatal chariots, they embraced each other with transports of enthusiasm, exclaiming—

"Mourir pour la patrie  
Est le sort le plus doux.  
Le plus digne d'envie."

Many women watched for the hour when their husbands were to pass to execution, precipitated themselves upon the chariot, locked them in their arms, and voluntarily suffered death by their side. Daughters surrendered their honor to save their parents' lives, but the monsters who violated them, adding treachery to crime, led them out to behold the execution of the objects for whom they had submitted to sacrifices worse than death itself.

Deeming the daily execution of fifteen or twenty such persons too tardy a display of Republican vengeance, Collet d'Herbois prepared a new and simultaneous mode of punishment. Sixty captives of both sexes, were led out together, tightly bound in a file, to the Place du Broetaux; they were arranged in files, with a deep ditch on each side, which was to be their place of sepulchre, while gendarmes with uplifted sabres, threatened with instant death whoever moved from the position in which they stood. At the extremity of the file, two cannon loaded with grape, were so placed as to enfilade the whole. The wretched victims beheld with firmness the awful preparations, and continued singing the patriotic hymns of the Lyonsese, till the signal was given, and the guns were discharged. Few were so fortunate as to obtain death at the first fire, the greater part were merely mutilated, and fell uttering piercing cries, and beseeching the soldiers to put a period to their sufferings. Broken limbs, torn off by the shot, were scattered in every direction, while the blood flowed in torrents into the ditches on either side of the line. A second and a third discharge were insufficient to complete the work of destruction, till at length the gendarmes, unable to witness such protracted sufferings, rushed in and despatched the survivors with their sabres. The bodies were collected and thrown into the Rhone.

On the following day, this bloody scene was renewed on a still greater scale. Two hundred and nine captives, drawn from the prisons of Roanne, were brought before the revolutionary judges, at the Hotel de Ville, and after merely interrogating them as to their names and professions, the lieutenant of the gendarmes read a sentence, condemning them all to be executed together. In vain several exclaimed they had been mistaken for others, that they were not the persons condemned. With such precipitation was the affair conducted, that two commissaries of the prison were led out along with their captives; their cries, their reclamations were alike disregarded.—In passing the bridge Morand, the error was discovered, upon the prisoners being counted; it was intimated to Collet d'Herbois, that there were too many. "What signifies it," said he, "that there are too many; if they die to-day, they cannot die to-morrow." The whole were brought to the place of execution, a meadow near the granary of Part Dieu, where they were attached to one cord, made fast to trees at stated intervals, and their hands tied behind their backs, and numerous pickets of soldiers disposed so as by one discharge to destroy them all. At a signal given, the fusillade commenced; but few were killed; the greater part had only a jaw or a limb broken, and uttering the most piercing cries, broke loose in their agony from the rope, and were cut down by the gendarmes in endeavoring to escape. The great numbers who survived the discharge, rendered the work of destruction a most laborious operation, and several were still breathing on the following day, when their bodies were mingled with quick lime, and cast into a common grave. Collet d'Herbois and Fouché, were witnesses of this butchery from a distance, by means of telescopes which they directed to the spot.

All the other fusillades, of which there were several, were conducted in the same manner. One of them was executed under the windows of a hotel on the quay, where Fouché, with thirty Jacobins and twenty courtiers, were engaged at dinner; they rose from the table to enjoy the spectacle. The bodies of the slain were floated in such numbers down the Rhone, that the waters were

poisoned, and the danger of contagion at length obliged Collet d'Herbois to commit them to the earth. During the course of five months, upwards of six thousand persons suffered death by the hands of the executioners, and more than double that number were driven into exile. Among those who perished on the scaffold, were all the noblest and most virtuous characters of Lyons, all who were distinguished either for generosity, talent or accomplishment. The engineer, Morand, who had recently constructed the celebrated bridge over the Rhone, which bore his name, was among the first to suffer, and he was succeeded by a generous merchant, whose only crime consisted in having declared that he would give 500,000 francs to rebuild the Hotel Dieu, the noblest monument of charity in Lyons.

#### PERSECUTION OF THE CHRISTIANS AT KISHNAGHUR IN INDIA.

It will remembered by our readers, that a short time ago, a very extensive awakening took place at Kishnaghur in India, under the missionaries in connection with the Church Missionary Society. The result has been, that there are computed to be more than five thousand native converts in that district alone. Of late, however, an alarming persecution has arisen, which is raging in that quarter. The following facts in connection with it, will be found interesting. They are extracted from a Calcutta newspaper.

"A poor Christian had been murdered by a large body of *lathials*, said to be employed for that purpose by the Gomashta of a certain Vakeel attached to the court of the Judge; and these *lathials* had been gathered together from several villages. The case was investigated by the magistrate, who, having strong grounds to satisfy himself, on the testimony of no less than fifteen witnesses, that the prisoners were actually guilty of the deed, committed the case to the Court of Sessions. It appears that the Judge has ordered the prisoners to be discharged on bail, deeming the evidence of the fifteen witnesses, who are all Christians, insufficient to convict them; and has directed another batch, but of Hindoos and Mussulman witnesses, to be summoned.

This has, perforce, excited great alarm among the whole body of native Christians in the district. We never could have believed, nor have ever heard of, such a thing as the evidence of no less than fifteen persons, on whose solemn asseveration a magistrate convicts the culprits to be tried by a Court of Sessions, being deemed insufficient for the purpose of arriving at the merits of a case. Supposing for arguments sake, that the depositions of native Christians were not deemed, by a Christian judge, worthy of confidence, can it be allowed that the depositions, of an equal, or double, or treble that number of Hindoos and Mussulmans are likely to prove more worthy of acceptance? Is it possible that any judge can record on his proceedings that, inasmuch as the evidence of fifteen Christians are not worthy of confidence, it is desirable to procure that of fifteen individuals of other creeds? Supposing the amount of credibility to be attached to both batches of witnesses were placed on a par; how is it possible for a judge to decide questions on facts on the testimony of one of them, in preference to that of the other? If it were made a rule that the first deposing witnesses should not be regarded as trustworthy, would it be allowable to suppose that a similar rule should not be applicable to a second or a third batch; for why should these be even supposed to be speakers of truth more than the others? If the first are not trustworthy, verily the case should be dismissed at once; for it would be quite absurd to believe that a fresh party would be likely to elicit a greater amount of facts than the other had done. But let us proceed with our statement of the facts connected with this case. It is represented that the *lathials* began the attack on the Christians in the market-place, upon which the latter fled for their lives towards a place called Boheergachhee, where a chapel is being erected. To this place the *lathials* pursued the Christians, and there, near the chapel, perpetrated the murder or homicide, or whatever else the act might be legally termed. It appears that the particular spot on which the poor man was deprived of his life, has been laid down in a sketch sent by the Darough of the police; on which score, therefore, there can be no doubt. No personal enmity, it would appear, subsisted between the deceased and his murderers; and the commission of the act is attributed to the talooqdars' gomashta inquiring who the deceased was, and being told that he was a Christian, ordering him to be beaten. The poor fellow deposed to that effect with his dying breath, and his allegation has been corroborated by the uniform depositions of all the witnesses. The Zameendars are said to have marked out the native Christians, although their own ryots, for displaying their animosity against the religion of their victims; a wide-spread conspiracy is in existence against them, by which numbers must be sacrificed unless some means were to be devised by the Government to protect them. A horrid outrage has lately been committed on the person of a Christian widow, described to be similar to that recorded in the nineteenth chapter of the book of Judges. One of the native deputy collectors had been attacked on the highway, on the mere supposition of his being a Christian. Such are some of the state of the district of Kishnaghur at this moment, reflecting no great credit on those whose duty it is to protect the lives and property of the people,

and to preserve the peace and prevent persecution on account of religion. We hear of a man brutally killed, simply because he professed to be a Christian; we have an organized system of persecution by those very beings whose pleasure it should be, and whose profit no less, to treat their ryots with kindness, showing that the character of the landed native aristocracy is in this country, we have a judge discrediting the evidence of a large body of witnesses, on no other account apparently than their being Christians; we have thus murders, rapes and persecutions openly committed at the instigation of the Zameendars; and may we not say, that the days of the martyrs have once more returned?

Scottish Christian Herald.

#### RECOLLECTIONS OF FELIX NEFF.

By an Evangelist of the General Evangelical Society.

We arrived at one o'clock after midnight; I lodged with a Protestant innkeeper. It was the fair day, and I was put into a little room full of beds, where there was only a little straw, and not a single chair to put our clothes upon. There was a great deal of noise in the other rooms, and it was impossible for us to repose, although we were much fatigued. In this very house Mr. Neff was received with eagerness. Alas! the things of the world have taken the place of piety! Mournful change! We stopped at a place called Les Moulins, with a sister who has always walked in the good way; and I visited a sick person, who had not had rest from the moment she was told that an evangelist was passing. She had been afraid to die before seeing me. I found her in a stable beside the cattle, and asked her if she was afraid to die. She said, "Yes." "Why are you afraid?" I said. "On account of my sins," she replied. I then spoke to her of the expiatory sacrifice of the Saviour upon the cross, and earnestly exhorted her to go to Him, to put her confidence in Him—declaring to her that then, instead of being afraid, she would say as the apostle, "My desire is to depart and be with Christ, which is far better."

I went down to another station, where I found a friend who proposed to accompany me to the neighboring valley, which I accepted with pleasure, for I was ignorant of the road, which is very difficult. The first village we reached, we entered the house of a pious sister, a daughter in faith of Mr. Neff. We could not see any others. At the second village I held a meeting at night, which was well attended. On coming to the house we then found the curate of the place, who often makes visits to try to gain a sister of devoted piety, who is as it were the pillar of the little flock; and who teaches a school in order to keep the Protestant children from the influence of the Papists. This sister is one of the first souls converted under the ministry of Mr. Neff. She told me the curate read the Bible with her. She had told a Protestant woman that the true vine was the Romish Church, and the withered branches were the Protestants whom Calvin had separated from the vine. Our sister reminded him of these words, and said to him,—"Tell me, sir, before God, and with your hands on your conscience, do you believe this? Is it thus that these words are to be understood? Are not the withered branches those who do not believe in Jesus of whatever nation they be? He said it was. She asked me if she ought to tell him not to come any more to speak with her. I told her it was better to try to pray with him and for him, than if he was not sincere, prayer would drive him thence. "I had not thought of that," she said, "it is a good idea."

On Sunday morning, going up to a place, where I had to preach, we entered a house where Mr. Neff used always to retire. They showed me the bed on which he slept, and spoke to me of him with a respect which showed me how much he was venerated. After service where a numerous assembly listened to the word of God with attention, we went up to the last village of the valley, the most elevated, and that where Mr. Neff was the most frequently; there also are the most souls belonging to the Lord. I held a meeting at six in the evening, when the church was filled.

On Monday morning I passed a mountain, which it requires two hours to go up, and three to descend: there is neither road nor house for a considerable distance. Two men conducted me to the summit, where there was still much snow. One of them related to me, that Mr. Neff had passed that mountain in winter, up to the atlas in snow; and that he was one of those who accompanied him. When we have seen the places which the most blessed Neff travelled over, we then understand how impossible it was for him to bear up; we are even astonished how he could hold out so long. Indeed, he sacrificed his life for the flock of his Master; then went to the place which his Master had prepared for him. "Let me die the death of the righteous, and let my latter end be like his."

Scottish Christian Herald.

#### THE UNCONVERTED MOTHER.

Perhaps they eye of some may rest on these pages, who are conscious that they cannot be addressed as Christian mothers in the full sense of the term; and if there be one such, permit me to ask that one if she is conscious of what she is doing? As you are voluntary agents, I am not at this time to object to the ruin of your own souls; but I have to ask you whether you have a right to ruin the souls of your children? If you ask, are

not our children our own?—I answer, with emphasis, surely they are not. They are a sacred trust committed to your care; they were lent to you of God, and they belong to Him. But even conceding that they were your own, are they yours to destroy? Oh, what a satire upon a mother's love is a mother's irreligious, impenitent, worldly heart! We are told in history, that when Egypt was once under the direful scourge of a universal famine, it was no unusual thing for parents with most unnatural appetite to feed upon the bodies of their children; and when asked how they could do this desperate act, many a mother has been heard to say, stung to agony by the reproach, and well nigh maddened by hunger, "Is not the child my own, and had I not better feed on its mangled limbs than that the stranger should do it?" We shudder at the horror—and yet more cruel is that mother who, by precept or example, or both, leads her children to the ruin of eternal death. And yet this refinement of cruelty is the achievement of every mother who keeps her own heart from the submission of obedience to the gospel of Christ. Tell me, unconverted mother, do you desire that your children should be saved? What folly to suppose that they will embrace the religion which you reject—that they will give their hearts to the Saviour from whom you keep your own—that they will yield to the love which you trample under foot, and obey the grace to which you daily do despite. If you love their souls, I tell you, you must exhibit some love for your own. You must bring your heart to the altar of the Saviour, and then you may expect to take your children with you. If you wish them to go to Jesus Christ, you must imitate the conduct of the mothers in the gospel, and bring them to him. Oh! where in the world of woe will there be a sight more appalling even to the spirits of the lost, than the father, mother, children, *a family in hell!* Say not that I am harsh, the theme demands it; and I would rouse you, impenitent mothers, to a sense of your condition; and not only by a Saviour's love, not only by the salvation of your own souls, but by that tenderest plea which nature, or rather nature's God, puts into my mouth, *a mother's love*, beseech you to have mercy on your own souls, that your children may escape from a ruin now little less than inevitable.

"Give no sleep to your eyes, and give no slumber to your eyelids," till it is "well with you;" and then, hope for your children's souls will date its birth from the moment that it sprung into being within your own bosoms; and thus, saved yourselves, you may be the honored instruments of their rescue from eternal ruin, and with them rejoice for ever in the bliss of a secured salvation. If there is a sight which may kindle a new rapture in the bosoms of the saints made perfect, it will be the sight of a FAMILY IN HEAVEN.

Dr. Bedell.

#### SHORT REASONS FOR CREEDS IN PUBLIC WORSHIP.

Creeds have been in use from the earliest periods of the church, as appears by the testimony of the fathers, and by the ancient liturgies still extant. If the apostles' creed, so called, be not the production of the apostles themselves, and that "form of sound words" which one of them mentions, it is impossible to assign its author or the date of its origin. And therefore, the rule of Augustine ought to apply—"that which the whole church holds and was not instituted by councils, but always retained; that is, justly believed to have been delivered from apostolical authority." We consider it an excellent feature of our church to have these creeds in the prayer-book, and to repeat them in the great congregation.

1. Because thereby a bulwark is created against errors in doctrine creeping into the church or coming from her ministers. How can this be the case and not be detected, so long as these creeds are incorporated in our service? What dark heresy can face the light of these summaries of the faith once delivered to the saints? Hence, when ministers or congregations err from the faith, they are obliged to rid themselves of these troublesome monitors altogether. So Comber describes the creed as being to the churchman, what the rule is to the catechist, or the touch-stone to the goldsmith.

2. Because we thus express our constant fidelity to Almighty God. "This is our military symbol which we learned at our baptism, when we enlisted under the banners of Christ. So that whilst we are in this spiritual warfare, we must frequently repeat our watchword; and especially when we are to approach our General to pray for his aid, and to receive his commands, then we must renew our profession, and show our badge, to declare that we are still for the Lord of Hosts."

3. The repetition of these creeds show our union amongst ourselves, and our agreement with the whole church—that we have "one Lord, one faith, one baptism." And at the same time that it declares unity, it has a constant tendency to cherish and to serve it as the uniform and the colors of the soldier tend to keep him closely united to his fellows in the battle field.

4. The use of these creeds is highly beneficial to a private christian, as well as to the church at large.—Though they are not to be regarded (as some in mistake do regard them) as prayers, nor to be repeated as such the Christian worshipper still finds it good to repeat them. Each article of his belief is thus presented to his mind, his memory is refreshed by hearing the great things the Lord has done for him; his faith in things

eternal is brought into lively exercise, established, strengthened, settled; his affection, are quickened, his understanding is informed, his charity stirred up, his hopes are brightened; he begins to feel of a truth, that God is, and is a rewarder of all them that diligently seek him, and he resolves to hold fast the profession of his faith without wavering, to the end of his life.—The writer speaks from comfortable experience, of this last effect of the use of the creed. Let these advantages to which many more may be added, be kept in mind, and let us seek in future to make a more edifying use of this part of the service. Above all, let us compare our practice with what we declare to be our belief; show our faith by our works, assured that if our lives be at variance with our profession, our faith is of the wrong sort, like that of the devils, who believe and tremble. THEOPHILUS.

#### THE HUMBLE MAN.

BY BISHOP HALL.

He is a friendly enemy to himself; for, though he be not out of his own favor, no man sets so low a value on his worth as himself, not out of ignorance or carelessness, but of a voluntary and meek dejection. He admires those things in others which (or better) in himself he is ever ready to condemn; his eyes are full of his own deficiencies and wants, and of the perfections of others. He loves rather to give than to take honor; not in the way of complacent courtesy, but in simplicity of judgment; neither doth he secretly fret at those to whom he giveth precedence, as one who hoped their modesty would have refused; but holds his mind unfeignedly below his place, and is ready to go lower if need be, without discontent. When he hath but his due, he magnifieth the courtesy of those who gave it. He can be more ashamed of honor than grieved with contempt; because he considers the one deserved, the other causeless. When honors are conferred, he bears them meekly, and is ready to encounter others as having superior title to them, though of inferior merit to himself. His face, his carriage, his habit, savor of lowliness without affectation; and yet he is in truth more lowly than he appeareth to be. His words are few and soft, never either peremptory or censorious, because he thinks both each man more wise, and none more faulty, than himself; and when he approacheth to the throne of God, he is so taken up with the divine greatness and goodness, that in his own eyes he is either vile or nothing. Places of public trust invite him, and strive to draw him out of his chosen obscurity; but he resists their importunity, not cunningly to increase it, but sincerely under the consciousness of his defects. He frequenteth not the scenes of common resort, beyond the proper calls of his necessary occasions; and thinks himself most in his own element when shrouded within his own walls. But his privacy should not arise from his contempt of others, but as affording him greater means of communing with his own heart. He is ever jealous over himself; and still suspecteth that in which others applaud him. He is the best object for the exercise of beneficence; for what he receives he ascribes wholly to the bounty of the giver; nothing to his own merit. He emulates no man in any thing but goodness, and that with more desire than hope to overtake. No man is so contented with his little, and so patient under miseries; he is meek under the contumely of the proud, and unresisting against the oppressions of the powerful and unjust; because he knows the greatest are below his sins, and the least favors above his deservings. He walks ever in awe, and dares not but subject every word and action to a high and just censure. Under the dispensations of Providence, he bows with dutiful submission, and meekly and faithfully confides in his Saviour, as the author, the finisher, and rewarder of his faith. He is a lowly valley, sweetly planted and well watered; the proud man's earth, whereon he trampleth; but which covereth wealthy mines, of more value than he that walks over them. He is a true temple for a habitation of God through the Spirit.

#### THE HUSBAND'S CROWN.

The man who passeth his time in the market places and tribunals, is tossed too and fro by the traffic of the world, as it were by the waves. But the woman, who sitteth at home, as in some school of wisdom, may always collect her thoughts, and engage in prayer, reading, and all other pious exercises.—And as those, who dwell in the wilderness, are molested by no one, so she, being always within her house, enjoyeth a perpetual peace. And should she be obliged to go forth, she hath no cause to be disquieted; for the woman needeth only to go to the church and to the baths. For the most part she sitteth within, can meditate, can receive her husband, compose and order his mind; drive away his useless and troublesome thoughts, and thus send him forth again into the world, cleansed of all the evil which he had brought with him from the forum, and departing with the good, which he hath learnt in the bosom of his family. For nothing is so able to form the man, as a pious and prudent woman, and to mould his mind as she pleaseth.—Neither friends nor teachers nor princes, can have so great a power as the counsel of the wife; for in her counsel is delight, being herself so much beloved. And I could name to you many hardened and wild men, who have thus been softened. She is the sharer of his table and his bed, the mother of his children, the keeper of his sayings and his secrets, of his goings out and his comings in, in all things devoted to him, and united with him, as the head should be with the body.—St. Chrysostom.



## THE CHRISTIANS OF JERUSALEM.

Copy of an order addressed to the Sultan to his General of Division, Mehmet Tuzar Pasha, commanding the sand-jacks of Jerusalem and Gaza, and to the Molla of Jerusalem, dated Constantinople, the 24th of June, 1841.

"The law permitting the Christian population of Syria to profess their religion, and to attend to their other affairs, the favors and benefits which have been secured to them by the hatti sheriffs, berats, and other imperial firmans granted them for this purpose by former Sultans, our august father and ourselves, will be maintained for the future. When the members of the religious communities, or the superiors of their convents, shall have occasion to apply for justice, the judges and other authorities shall not charge them one farthing nor cause them any injury nor commit any act of oppression against them. If a fact of this nature should ever give rise to any dispute which cannot be decided on the spot, the matter should be referred to our Sublime Porte to be judged equitably. Their religious establishments and churches shall enjoy, as hitherto, a full and entire protection. They shall not be molested, nor disturbed, nor injured. The benefits and the ancient exemptions granted specially to the churches and monasteries are maintained. The religious members of the Greek nation, the American Catholics, and Armenian schismatics shall carefully abstain hereafter from renewing those disputes which have hitherto taken place between them respecting those churches and chapels protected by the above-mentioned hatti sheriffs or imperial firmans; nor shall they callumniate each other. It will not be permitted to make any innovation on the rule followed to the present time in the oriental ritual respecting the ranks and classes of the religious communities. The permission to repair churches and monasteries, which may be injured by the effect of weather or destroyed by accidental fire, shall be demanded by the patriarchs of Constantinople and Jerusalem, and when the necessary firmans for repairing those edifices, according to law, shall have been granted, the judges and other authorities of the country shall not demand nor receive for the permission any present nor bribe of any kind, except a moderate gratuity. The entrance to the church of Canaana shall be forbidden to the soldiers guarding it, and they, (the guards) shall pay due respect to the bishops of Jerusalem.

Such is our sovereign will. This imperial firman, published for this purpose, and ornamented with our writing, is given to the Greek nation and schismatic Armenian church. You will be aware, therefore, General, and you, Molla, that our express will is that the hatti sheriffs, berats and other firmans as well as the favors granted to the aforesaid nation, as before-mentioned, shall be fully maintained and for ever, and that no contrary to it shall be permitted, and take care to act accordingly. Let our order be registered at Mecca, and remain the hands of the aforesaid Armenian Catholic nation. Abstain carefully from acting in any manner contrary to the contents."

## FACTS FOR IMPENITENT PARENTS.

There are no arguments so impressive and irresistible as well-attested facts. And we know no arguments that would be likely to arrest the attention and awaken all anxieties of an impenitent parent, if he can contemplate the following without emotion.

While recently conversing with a mother in Israel, on the subject of parental influence, as affecting the character and salvation of children, we were led to look into the history of several families around us, to see if facts would sustain the sentiments we had expressed. So astonishingly affecting were the results, that we continued our investigations, till we had passed over from one half to two thirds of the geographical extent of the town. We embraced in the survey all the families, so far as we could ascertain, who have resided in that section of the town within the past thirty years. The number of families in which there are children ten years of age, included in our investigation, is 98.

In 27 of these families both of the parents are professedly pious. Of their 125 children, who are over ten years of age, 24, about two thirds are hopelessly pious; four are in the ministry, five are deacons, and one is intemperate; but his father, though a professor of religion, has always used strong drink very freely, and his Christian character, to say the least, is doubtful.

In 19 of these families, only one of the parents in each family is pious; and that parent, with a single exception, is the mother. Of the 95 children in these families, 31, about one-third are hopelessly pious, four are ministers and seven are dissipated, five of whom only are following the example of their dissipated fathers!

In the remaining 52 families, neither of their parents are pious, and of their 199 children, only 13, not one-tenth, have given evidence of piety, and not one of these became pious while living at home; most of them had been absent from their parents several years! 25 of these children, or more than one-fifth are dissipated, and all their fathers indulge in the free use of intoxicating drinks, and the fathers of 13 of them are decidedly intemperate.

Sure no remarks need be added to these solemn facts, to awaken the deepest solicitude in the bosom of every impenitent parent, and to lead every pious parent to repose the most entire confidence in the promise and covenant of God.—*Sabbath School Visitor.*

## CONSCIENCE.

There be five kinds of consciences on foot in the world: first, an *ignorant conscience*, which neither sees nor saith any thing, neither beholds the sins in a soul, nor reproves them. Secondly, the *flattering conscience*, whose speech is worse than silence itself, which, though seeing sin, soothes men in the committing thereof. Thirdly, the *seared conscience*, which hath neither sight, speech, nor sense, in men that are past feeling. Fourthly, a *wounded conscience*, frightened with sin. The last and best, is a *quiet and clear conscience*, pacified in Christ Jesus. Of these, the fourth is incomparably better than the three former, so that a wise man would not take a world to change them. Yea, a *wounded conscience*, is rather painful than sinful, an affliction, no offence, and is in the ready way at the next remove, to be turned into a quiet conscience.—*Rev. Thomas Fuller.*

## COMMUNICATIONS.

For the Western Episcopal Observer.

## INDIANA.

Does not the Church regard her missionaries as her servants—commissioned by her to do her own work? Is it not understood that she pledges herself to sustain them in their labors, and to contribute of her influence, in some way that will conduce to the advancement of her cause?

I think that these questions required an affirmative answer. It is certainly right that every missionary should be held responsible to the powers which employ him. But the very fact of his responsibility shows a corresponding duty on the part of his employers, to sustain him in the faithful discharge of his missionary labors. I would not seem to dictate to those who are more experienced than I am, and who I hope, possess a large share of their Master's spirit. But when a missionary returns to the church, and reports his labors, and the absolute necessity of aid, I would suggest whether he is not regarded as legging, rather than claiming justice—as asking aid for himself, rather than for the church. Do we not too seldom reflect that he is set as a watchman on the walls of Zion, to watch for her interests—that when he comes seeking aid of the church, he comes to advise her in regard to her own welfare—to tell her that he has found a new opening for the Gospel—that a new opportunity is presented for making a further inroad into the enemies' region, for erecting another standard of the great Captain of our Salvation? Are such news always glad tidings; or are they not some times unwelcome, because they relate to the silver and the gold, which are the Lords? It is a truth which we ought ever to bear in mind, that what ever means the church sees fit to entrust her missions with, is appropriated to a common cause—to the erection of a building, for example—to be called God's house—a house which can in no way benefit the missionary but by enabling him to labor more efficiently in the great work of the world's conversion; a work which claims the sympathies, the prayers, the efforts and the money of every child of God. The missionary then, does not solicit aid for himself, but for the church—for his Master. He does not do it as a pleasure; but as a duty, and often it is the most painful of all his duties. If Christians would always bear in mind that their contributions for missionary purposes, are solely for the prosperity of the church; a cause in which all have a common interest. I believe that our means for the advancement of the Gospel, would be more liberal; that the church would increase more rapidly, and that there would be saved many unnecessary labors and anxieties, which more than any thing, exhausts the precious strength of the few who have devoted themselves wholly to the work of the Lord.

These hasty remarks have been suggested to my mind, at this time especially, from facts which have recently come to my knowledge, with respect to the church in Richmond, Indiana. I have not three hours personal acquaintance with the excellent and self-denying missionary at that place; and I hope, therefore, that the following brief sketch of his wants, will be regarded as springing solely from the interest I feel in the church at that important station. My intention of making known his wants through the Observer, originated wholly with myself, and without his knowledge.

It is now upwards of four years since the Rev. Mr. Fiske commenced his labors in Richmond, as missionary of the Episcopal Church. He began under the most discouraging circumstances. At the time there was not one thoroughly Episcopal family in the place; and often has he been compelled to go through the beautiful liturgy of our church in the presence of barely a sufficient number to claim the presence of the Saviour. From its commencement to the present, no Episcopal family has moved to the place: nor has one male member been added to the church. This is what might have been expected by any one who knew the prejudices, and almost total ignorance of the people with regard to our primitive and apostolic communion. Yet the labors of our dear brother have not been in vain, in the Lord. From the smallest and most discouraging beginnings, he has succeeded in gaining the confidence and respect of the people, as a Christian and a man; which is fully shown in his having gathered an average congregation of from 50 to 100 respectable and attentive listeners to the service of the church and the faithful preaching of the Gospel. From them, much may be expected, when it shall please the Lord to make visible the seed sown; in the appearance of the blade; the ear, and the full corn in the ear. But the most promising feature of the church in Richmond, is the remarkable prosperity of the Sunday School. Here one brother's labors have been constant and untiring; and they seem to have received a corresponding blessing. His affection for the lambs of the flock, and his familiarity with them have secured the confidence of the children; and through them the esteem of their parents; and now he has the satisfaction of seeing the room, where they worship, crowded every Sabbath morning with 120 scholars, and a sufficient number of teachers. These are encouraging features, and in themselves, present the prospects of the church in an encouraging aspect.

But on the other hand, there are discouragements—discouragements which cause the missionaries heart to sink within him, and which seem to claim the immediate sympathies of Episcopalians. To say nothing of other sects, there are in Richmond two large sects of Quakers, whose influence sways the prejudices of the community, and necessarily impedes the growth of the church. About one year after he went to Richmond, Mr. Fiske tried the erection of a school room, for their accommodation on Sundays. But some of the citizens proposed building a good church; with steeple, bell, &c., which should contribute to the respectability of the place. They felt willing to contribute for such a building, but unwilling to do any thing for the erection of a temporary place of worship. The first subscription was solely the work of the people of the place, who felt some interest in the church, though not connected with it. This at first amounted to \$3000, and was afterwards increased to \$3,500, with verbal promises of more. But soon after they had embarked in the work, the subscribers began to be straitened in their private affairs, by the pressure of the times, and postponed paying their subscriptions until the largest subscribers found themselves unable to pay at all. Besides, since that time many of them have moved away.

The frame of the roof is now upon the walls of a fine and commodious building, which, if completed would be the means of permanently establishing our church in one of the most flourishing and populous cities in the State, with a high prospect of a speedy increase to the communion, and congregation. With \$5000 subscription money, as their basis, they have already contracted to pay \$4000. But they have been unable to collect more than \$110 at home, and about \$1500 from abroad. They are therefore, unable to proceed with the building from the want of funds. The missionary is wholly discouraged from attempting to make up the amount out of the people at home. Indeed it seems utterly impossible,

and now the whole care, and anxiety rests upon his shoulders; though his physical strength has for a long time been barely sufficient for the performance of his parochial duties. It is well known that hitherto he has labored amidst privations, faithfully, in tears and in prayers.

I would appeal to my Christian brethren; must the good work in Richmond fail for the want of a few hundred dollars? Or must it be impeded when Christians have only to put forth a helping hand, to lead it on in triumph? Or must my good brother in the ministry still labor amidst discouragements and distractions, when a proper share of sympathy would lighten his labors, and make them ten fold more effectual in the good work to which the church has sent him? Can not more than one be found, who are willing to lend a helping hand? I believe, justice to himself, and that portion of the church, over which the Lord has placed him, demand it. The interests of the church generally, demand it. Christianity is an aggressive system; and how is the warfare against the world, the flesh and the devil, to be carried on successfully, unless the soldiers of the cross are strengthened for the work—that, thus they may be enabled to wield mightily the weapons of their warfare? I will not take it upon myself to suggest any mode of relief; but I cannot, but indulge the hope that the Lord will put it in the minds of some, to do what is in their power, for the church in Richmond.

## QUALIFICATIONS FOR WORTHY PARTICIPATION OF THE LORD'S SUPPER.

[No. 1.]

How acute must have been in the feelings of the Apostles when they received the commission prepared as the passover, that we may eat (S) and when the hour was come, he sat down with them, 14, and he said unto them, "with desire I have desired to eat this passover with you before I suffer," must not these words have cast down their hearts, and defeated the fond hope, that their beloved master would never forsake, but abide with them. "Before I suffer,"—as pointed daggers they must have entered the inmost soul. What, had not their master suffered enough! Must he still suffer even unto death! Could it have saved him, they would most gladly have stood in his place, and lifted the burden from a sinking world; but not so, for it was ordained that the son of man must suffer: hence appealing to the Father, he cries "not my will, but thine be done." It might be presumed that those who had received blessings so inconceivably great, who had been his associates in public and in private, who had sympathized with him in his joys and sufferings; who had drunk from his lips the purest streams of heavenly knowledge; would have needed no such institution as this to retain undecaying the recollection of their benefactor; but he who said "do this in remembrance of me," well knew what was in the heart of man, that shameful as it is, he is prone to forget acts of kindness, and to return coldness and indifference, instead of gratitude.

Hence, by his last dying act, he institutes a rite to be of perpetual obligation upon his followers in every succeeding period of the church. There are some who have thought that the Lord's Supper was intended for the Apostles and primitive Christians alone, because they particularly were enjoined to "do this," but this opinion we conceive to be erroneous, because Christ has tasted death for every man; and all who believe savingly upon his name, are delivered from the curse of the law, and we owe him a debt of gratitude, which they can never repay, not even by the most devoted life of obedience, which is required, short of which we are not to rest satisfied, though we commemorate the love of the Savior from proper motives and views. Though it be the duty of all, yet none should commune until they are qualified: for it is written in I. Cor. 11, xvii, "whosoever shall eat this bread, and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord," or as it is differently expressed in v. 29, "he eateth and drinketh damnation, or condemnation; or judgment; not discerning the Lord's body." If this be the consequence of eating unworthily, it will be proper for those, who for the first time are about to confess Christ before men, to consider for their security, those qualifications, or preparation of heart, which should precede approach to the table of the Lord. In doing this we shall be guided by that standard which the church has instituted.

The question is asked in that most excellent compendium of religious matter, the catechism, what is required of those who come to the Lord's Supper? And the answer made is, to examine themselves whether they repent them truly of their former sins, steadfastly proposing to lead a new life; have a lively faith in God's mercy, through Christ, with a thankful remembrance of his death, and be in charity with all men. In these words there will be found much interesting matter, nothing less than the very essence of Christianity. The first requisite is repentance, resulting in a new and changed life. This doctrine is based upon the fact that all have sinned and do sin continually. Sin is defined the want of conformity to the image or law of God, whether in thought, word or deed. Who, then, is not a transgressor? if not openly, at least in the secret workings of the heart. There is no one who can affirm that he has never sinned. Conscience pronounces a different sentence.

Attend to that faithful monitor, and it will teach you that you have not loved the Lord your God with all your heart, mind, soul and strength, that you have not done unto others in all things, as you would have them do unto you. Listen to its voice, and it will admonish you of many things which you ought not to have done. Have we not violated the Sabbath day, and taken its name of the Lord in vain? We are told to do good unto all men, but who have been benefited by our good works, or who have been blessed by our fervency in prayer in their behalf? Alas! the immortal who might have been finally saved through our instrumentality, has departed to the world of spirits. When the reader looks back, he finds to his sorrow, that unnumbered opportunities of doing good have irretrievably escaped. Of these sins, and of whatever else you have committed against the law of God, you are required to repent. That repentance that does not result in repentance is spurious. Sins as dear to us as a right hand or an eye, must be abandoned.

To understand this fully, we will be a little particular. Have I neglected the worship of God. If so, I must do it no longer, but henceforward render that homage which is required. What greater privilege can be asked than that of holding communion with God? Turn, we pray you, from the stagnant pools of earth, and draw your happiness from the fountain of inexhaustible felicity. As the hart panteth after the water brook, so panteth my soul after thee, O God. Have you searched and examined the Scriptures with care and diligence, or have you not made up your mind that they are not driven without

attending to their evidence. This is a fruitful source of infidelity. The Scriptures must in future be perused in order that you may be made wise unto salvation. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

Perhaps you find that you have injured your neighbor either in reputation or in property. Shall the reader declare that he is sorry to have done it, or shall he not make reparation so far as it may be practicable? Alas! how grievously have you offended. Then make amends by increased diligence in doing good. A charge different from this may yet be alleged, that you have not fulfilled your vow to God. When delivered from some great extremity, or having received a long desired favor, did you not promise that you would in future, devote yourself to the service of God? Have these promises been fulfilled? They are recorded in the book of remembrance. And the fulfillment is expected. If you affirm that you are sorry for this neglect; and yet will not take upon you the vows of the Lord, we cannot believe that your repentance is genuine.

To make these observations more evident, we will suppose that one individual offends another. From reproach of conscience he is constrained to apologize, but immediately commits the very same act, who can suppose that there was sincerity in his profession of sorrow and regret. If, then, you affirm that you are sorry for offences committed against God, you must prove the truth of it by abstaining from them. If a man fall from a precipice, and injures himself, he is sorry for it, and afterward he never approaches it but with circumspection. The sacrifices of God are a broken spirit, &c. Let the reader pray that his heart may be rent by penitential sorrow. He cannot be too deeply distressed for his manifold offences committed against God. The daily prayer should be that of the publican, "God be merciful to me a sinner."

To the Editors of the Western Episcopal Observer.

GENTLEMEN: If you think the following worth a place in your useful paper, you can give it a place:

Last week I attended a meeting at Liberty Meeting House, Breckinridge county, Kentucky, the Rev. N. N. Congill officiating, who commenced a circuit of Missionary labor in the counties of Meade, Breckinridge and Hardin, about a year ago, and finding a few Episcopalians in what is called "quality corner," of Breckinridge, he has preached there regularly once a month, except prevented by the inclemency of the weather or sickness; and on the 19th inst. he appointed an association at the above place, with the expectation of having the assistance of the Rev. William Jackson and Charles Page of Louisville, to continue four days during the Sabbath (22d) but much to our disappointment Mr. Congill received a letter from a gentleman in the neighborhood, stating it was so sickly that the meeting had better be postponed to a future day, which resulted in Mr. Congill going alone, and on his reaching the place appointed, he deemed it best to continue the meeting, and although alone, he preached twice a day, to increasing congregations in numbers and seriousness, and on Saturday, between preaching hours, he held a prayer meeting. Persons coming on horseback and in carriages, brought provisions with them, remained on the ground until the afternoon preaching. There was a number from the adjoining counties. But on the Sabbath we had the greatest cause for gratitude and rejoicing, having the pleasure of seeing our beloved church for the first time in this part of the country set forth in her beautiful and sublime ordinances; although a dense cloud lowered over the country in the morning, and the prospect of a rainy day, yet by ten o'clock the Methodist camp ground was filled with carriages and horses, and it was easily seen that not near all who would be present could gain an entrance into the meeting-house. The snow-white cloth covering the bread and wine, that was to represent the body and blood of our blessed Savior, added solemnity to the occasion; and when the solemn and sublime words of God, slowly proceeded from the lips of the minister "Render your hearts and not your garments, and turn to the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil," the most intense feeling was manifested, and the excellent sermon from St. Luke, 10th chapter 41st and 42d verses, was listened to with the most serious attention. There was one young lady baptized, and three persons added to the communion, a number of other denominations communed with us. In the afternoon we had another excellent and practical sermon from Paul's epistle to the Romans, 8th chapter and 28th verse. Our faithful and beloved Missionary being nearly exhausted from his arduous labor, our meeting closed, and we separated, giving thanks to God for his mercy and goodness for so profitable a meeting, with the hope that so soon as convenient after the General Convention, there will be an association at the same place, when our Missionary will have abundant assistance, and our beloved bishop with him.

The next morning we met at Shannondale, the residence of Mrs. Alexanders, and organized a congregation, and appointed a vestry consisting of seven persons.

## SUNDAY SCHOOLS.

The duty of teaching and instructing children religiously has always been acknowledged as belonging to the church, under her parental care, are all her baptized children. And in this sense does Luther translate the 2d verse of Hebrews VI: "of baptism; of doctrine; of laying on of hands, &c.," an interpretation which the original bears equally well with that given in the authorized translation; and to our mind more satisfactory, as showing the gradual gradation of the Christian life. In this sense the present Lutherans understand it; and agree with us in considering the church as responsible for the religious instruction of her baptized infants. Accordingly our liturgy requires that every child shall be taught "the creed, the Lord's prayer, the ten commandments, and other parts of the church catechism set forth for that purpose, and all other things which a Christian ought to know and believe, to his soul's health." And so likewise General Canon XXVIII. "The ministers of this church who have charge of parishes or cures, shall not only be diligent in instructing the children in the catechism, but shall also by stated catechetical lectures and instruction be diligent in forming the youth and others in the *Doctrines, Constitutions and Liturgy of the Church.*" And so it was from the earliest period of Christianity. While therefore, the principle, and among efficient ministers, the practice of Sunday Schools, have been with the church since its commencement, the present mode of conducting them, is

their present popularity are of modern origin. The present system commenced with Robert Raikes, a member of the Church of England, in the city of Gloucester in England, who originated it in 1782, and the success was so great, that when he died, in 1811, there were no less than 300,000 children in Sunday Schools in Great Britain; the majority of them, we presume, under the direction of parochial ministers. Mrs. Hannah Moore, also, was remarkable for her zeal in this cause. In the year 1790, measures were taken to establish Sunday Schools in Philadelphia, and the first school was opened in the month of March in the following year, under the direction of the "First day, or Sunday School Society," which had been organized in January, and was incorporated in 1796. The venerable Bishop White was the first President, and lent his powerful influence to its establishment. The Society employed hired teachers. In 1811 a second school was commenced in the Northern Liberties, and in 1814 two others in the outskirts of the city. They now become numerous, and were all instructed by gratuitous teachers. In 1817 a society was formed with a view of publishing small books at a cheap rate for the schools, and extending them into other parts of the United States. In 1824 Sunday Schools had become established in various parts of the country; and in May of that year the present American Sunday School Union was organized in Philadelphia. In 1827 the Protestant Episcopal Sunday School Union was established in New York.

## The Episcopal Observer.

THE PULPIT, THE PEN, AND THE PRESS.

## CINCINNATI AND LOUISVILLE.

SATURDAY, SEPTEMBER 11, 1841.

## BOARD OF MISSIONS.

The Triennial Meeting of the Board of Missions, of the Protestant Episcopal Church, in the United States of America, will be held, at St. John's Chapel, in the city of New York, on Thursday the 7th of October next, at 5 o'clock, P. M.

P. VAN PELT, Sec'y.

## RIOT—VIOLENCE AND BLOODSHED.

It is our painful duty to record, that our City has been the scene of shameful and lawless outrage, for several days past. The following are the principal facts connected with the outbreaks of the mob, as witnessed in Cincinnati, on Friday, Saturday and Sunday last.

On Tuesday a quarrel took place between a party of Irishmen and Negroes—in which blows were exchanged, and weapons used.—On Wednesday night the quarrel was renewed in the same manner. After midnight a party with clubs attacked a negro boarding house in McAlister street. There were several negro houses near by. The attack was resisted by the neighboring negroes—a general fight ensued—and it is said guns and pistols discharged from the house. On Thursday night another general quarrel took place near the Lower Market, in which two white boys were wounded with knives—one supposed to be mortally. On Friday, during the day, the negroes threatened with further violence, armed themselves with fire arms—their men collected for their mutual defence, early in the evening, in those places where they apprehended the most danger, since they were not protected by the city authorities, when they applied for it—but were directed to defend themselves the best that they could.

By 8 o'clock—the mob—aided by many from Kentucky—armed with clubs, stones, &c., amid savage yells, attacked a negro confectionary house in Broadway, and demolished the doors and windows. The mob greatly increased, were addressed by the Mayor—his voice was drowned by "down with him," "run him off"—and exhortations to move forward for a general attack upon the negro quarters. The attack was with stones, &c., the negroes returned a sharp firing—the mob retreated—rally again—are again repulsed by the firing and onset of the negroes—this continued till about 1 o'clock, many being wounded and reported dead, on both sides.

The rioters by this time got possession of a six pounder cannon, and with it fired upon the negro houses several times. Small fire arms were used by this time by the rioters. By 3 o'clock the Military succeeded in keeping the mob at bay. In the Morning, the battle ground, including several blocks, was surrounded and guarded by the military, the enclosed negroes retained, and others from other parts of the city hunted down by the mob, caught, and placed within the above enclosure. In the afternoon, between 250 to 300 of the negroes under an escort of soldiery are marched to the county jail and there lodged for their safety.

During the forenoon, by the call of the Mayor, a very large meeting of the Citizens was held in the Court House. Resolutions adopted relative to the existing excitement and outrages. Several military companies—a company of horse—the firemen, and enrolled citizens, were on the ground early in the evening. The mob now having become greatly increased, and somewhat organized, divided into several bands—attacked the printing office of the Philanthropist, (an Abolition paper,) and wholly destroyed every thing appertaining to the establishment—throwing most of the same into the river.

Many negro houses in different parts of the city were attacked, windows and doors broken in, furniture demolished, and thrown into the streets. The confectionary establishment

of Mr. Burnett (an Englishman) was destroyed. An attempt was made to fire the large Book establishment of Messrs. Truman & Smith, but was prevented by the military. The authorities have in custody about forty of the ringleaders of the riots.

Governor Corwin, having Providentially arrived in the city on Saturday, aided in adopting more vigorous measures for suppressing the rioters on Sabbath evening. During the Sabbath, large accessions were made to their numbers from the country, and from Kentucky. By the blessing of Heaven upon the efforts of the orderly citizens, (some five hundred being enrolled,) the military, &c., the city was quiet on Sabbath evening, and has continued thus far undisturbed. Most of the negroes have been discharged, and are again seen, as usual, throughout the city. Already there exists a strong reactionary feeling of sympathy and kindness for that oppressed and unfortunate people. Our time and limits have not permitted us to give all the particulars that might have been interesting to our readers, nor to have commented upon the same, as the nature of the subject demands.

## KENTUCKY.

Connected as our paper is, directly, with the interests of the church in Kentucky, we cannot allow such a sentence as the following, extracted from the Episcopal Recorder of August 21, to pass unnoticed: "Had there been uniformly a direct and discreet preaching of the gospel of Christ, and a fair and faithful exhibition of the church of Christ in the State of Kentucky for these last nine years, a simple devotion to the great business of saving souls and proclaiming the riches of Christ, instead of this wasting of the whole power of the current in diverging, useless and finally lost canals, until not the appearance and prospects of the church these have been far different now?"

It is not our design to vindicate the Bishop of the diocese, whose communications have given occasion to the above remarks. Indeed we are free to confess that we do not at all agree with him in his views on the mode of baptism. We are at issue with him, when he says, "the to this practice (immersion) all the incidental notices of Holy Scripture best confirm." We think that the very contrary is the fact. Yet we cannot see wherein he goes so much in his preferences, beyond the church; nor in his ideas beyond WALL, and many others in the Church of England, quoted by WALL. Nor do we see why he has not so much right to express his views as they, or as the editors of the Recorder or ourselves have to contravene them.

But it is our design to rebut the slander cast upon the clergy of the Diocese of Kentucky, and to show that it is not in so deplorable a condition as is insinuated. We say nothing of the talents of the clergy of this diocese as contrasted with those of Pennsylvania, or any other section; but this we say, from knowledge of the fact, that the gospel of Christ is "truly preached" by the clergy, and least we know not the exception. In Kentucky, if any where, the gospel of Christ is in the Church of Christ. That the result has not been equal to the desires of those who labor in this hard field, must be admitted; but that it is such as is not to be despised, the following contrast will show. In the year 1838, the year when the bishop entered the State, there were two churches and one building, and neither of the two complete. Now there are ten all completed. Then there were three organized parishes, now sixteen. Then there were five clergymen, now there are twenty-two having canonical residence. Then there was but one candidate for the ministry, now there are five. The number of communicants at that time not known, none being reported, now there are about three hundred. Church property then nothing, now, in the Theological Seminary and College buildings, library, &c., not less than \$30,000. Such is the present state, and it is thought that the "prospects" are by no means discouraging. Should the present plans and efforts to carry forward a Grammar School and College under the auspices of the Convention be prospered; and should this lead, as is anticipated and prayed for, to the revival of the Theological Seminary, Kentucky will yet present the church in vigorous growth. But if the periodicals of the Church will "run down the ministry and institutions which they ought rather to foster and cherish, her advanced will of course be tardy, but still she will advance, and especially if all in her borders, who have professed "to be inwardly moved by the Holy Ghost" to take upon themselves the office and work of the ministry, would give themselves wholly to the work, then might we expect soon to see "the little one become a thousand, and the small one a strong people."

## FEMALE EDUCATION.

A select class of young Ladies—who are desirous of finishing their education in several of the higher branches of female education, not usually taught in our Seminaries for young Ladies—is now forming in the Institute of Mr. & Mrs. VAN DOREN, in Centre street. The members of this class are not required to remain in the study hall after having finished their recitations.

Such young Ladies, as are desirous of becoming members of the above class, are requested to make application at an early date—so as to be benefited by the full course of instruction. Recitation hours, from 9 A. M., till 2 P. M. Applications to be received during the above hours.

## COLLEGE OF TEACHERS.

The Annual Convention of the Western College of Professional Teachers, will commence their session on the first Monday of October next, in the city of Cincinnati, and continue their sittings during the



week. Several addresses and reports from distinguished gentlemen, may be expected. A general invitation is given to all persons interested in the subject of Education, especially in the great West, to attend.

We are pleased to learn from the following extract, that so many young Ladies of Monroe co., N. Y., are willing to proclaim to the world their devotedness to the cause of Temperance, and we will add for them, every other virtue. Let but the motto of this noble band of the 360 ladies, "TOTAL ABSTINENCE OR NO HUSBANDS," become the order of the day throughout our land—and who will attempt to estimate the amount of future misery, wretchedness and crime that would be averted—and what the amount of true domestic peace and happiness to be attained? We do not require our daughters and sisters, literally, to march under public banners—but we would have them pledged themselves to the world, to adopt, and faithfully act out the principle of discarding the society of all young gentlemen, who are unwilling to deny themselves their cups—or, are not the friends and advocates of every christian virtue. Let the following successful carrying out of the above principle, by "the beautiful young lady of Baltimore city," encourage all other young ladies, when similarly tried, "to go and do likewise."

TEMPERANCE REFORM.—A great temperance celebration for Monroe co. N. Y., took place at Rochester last week.

The cold water army amounted to several thousands, composed of all ages and sexes.—More than 300 ladies were in the procession bearing a banner thus inscribed:

#### TOTAL ABSTINENCE, OR NO HUSBANDS.

Various addresses were delivered by the Baltimore Reformers and others, we hope and believe with good effect.—N. Y. Amer.

WOMAN'S INFLUENCE.—A pleasing incident is related by the Baltimore Clipper, of a very beautiful young lady of that city, who not long since signed her name to a temperance pledge, one article of which prohibited her receiving the affectionate attention of any young gentleman who was in any way given to intemperance. It happened that the tender-hearted damsel had, at the very time she put her name to the paper, a beau with whom she was well pleased, but who, unfortunately, (according to report) took occasionally "a little too much." The maiden was, therefore, under the painful necessity of addressing her "fondly loved one," a polite note, stating her situation; the nature of the pledge she had taken, and the utter impossibility of her ever after receiving his attention as a lover.—"I love you as purely as ever," was the language of the note, "but my word has gone forth, and honor bids me respond to your kindness only in the light of a friend." The young man found himself completely subdued. The words, "I love you as purely as ever," were too potent. Determined not to forfeit such devoted affection, he sought the earliest opportunity to become a temperance advocate himself, signed the pledge, and is now a member of the Washington Temperance Society. Love's young dream with them, has already brightened into an engagement, and, we understand, shortly to be consummated in matrimony. Powerful and beautiful is thy influence, oh woman!

#### EFFECTS OF POPEY.

Let but popery become as dominant in the U. States, as in Catholic Europe—and the following description of the desecration of the Christian Sabbath in France, will be the picture of our apostasy from holiness and God. We have only to witness the almost universal profanation of the Lord's day in the Catholic portion of the city of New Orleans—to be compelled to exclaim—"from such a religion, good Lord deliver us." What is true respecting the Sabbath in France, is equally true of Catholic New Orleans.

#### THE SABBATH IN FRANCE.

The Sabbath is recognized in France, only as a day for pleasure parties, or excursions abroad, or arranging accounts, or concluding important bargains, or executing works that require particular care, and doing more business than on any other day of the week. It is a day of worldly feasting and enjoyment—when any one may indulge without fear of reproach, in work or idleness, going to mass or theatres, promenades or houses of public entertainment, according to their inclinations.—All thoughts of religion are far enough from the mind, and few, very few attend any place of worship, and most of these for none but pleasureable purposes.—Bost. Rec.

THE BIBLE IN FRANCE.—"With nine tenths of our people," says a French writer, "the Bible would appear a new work, which none of them have ever been taught to read, while with nine tenths of Englishmen and Germans, it is an old acquaintance." So much for Romanism in France, and protestantism in England and Germany! And what Romanism has done in France, it would do in America, had it the power—annihilate our Bibles.

THE POPE, A PATRON OF THE THEATRE.—A recent French paper states that his Holiness, the Pope, has made a donation to the theatre of Rome of 7,000 scudi, upwards of 5,000 dollars, toward the exhibition of a suitable opera for the season of Carnival.—Chr. Obs.

#### BETHEL SABBATH SCHOOL.

The following Preamble and Resolutions were unanimously adopted by the Bethel Sabbath School of Cincinnati, on Sunday, Aug. 27th.

Whereas, the Sunday School connected with the church of this city, has ever since the establishment of the Bethel Sabbath School of Cincinnati manifested a deep interest therein by their donations of Books &c., and have recently made a liberal do-

nation in cash, a part of the proceeds of a juvenile fair, held at the house of Mrs. Genl. Lytle, to be appropriated to the enlargement of our Liberty.

Resolved, That the sincere and hearty thanks of this school, be tendered to them for their sympathy with, and the manifestation of their interest in us.

Resolved, That a copy of the above preamble and resolutions be sent to the superintendent of the Sunday School connected with Christ's Church, and to the Editors of the Episcopalian Observer and Watchman of the Valley and Western Christian Advocate and Journal, for publication.

P. HINKLE, Superintendent.  
Cincinnati, August 29th, 1841.

#### VIRGINIA.

In St. George's Church, Fredericksburgh, on Sunday, the 18th inst., the Rt. Rev. Bp. Moore admitted to the sacred order of Deacons, George S. Davis, Churchill J. Gibson, Benjamin Halsted, Edward Lounsbury, J. Albert Macey, Alanson Phelps, Wm. Y. Rooker, Henry W. L. Temple, alumni of our Diocesan Seminary; and Joseph Earnest and John Payne to that of Priests. The morning prayers were read by the Rev. E. C. McFurrow, D. D., the Rector of the Parish; and the Sermon from 1 Tim. v. 22, "Lay Hands suddenly on no man" was preached by the Rev. Mr. Sparrow, D. D., Professor of Ecclesiastical History in the Theological Seminary of Va. The candidates for the diaconate were presented by Dr. McGuire, and those for the priesthood by Dr. Sparrow.

On Sunday evening, a Sermon, by appointment of the Missionary Association of the Students of the Theological Seminary, was preached by the Rev. J. Hill, Missionary at Athens, Greece, and a collection taken up, amounting to nearly seventy dollars.

On the evening preceding, the 17th, the Bishop administered the rite of confirmation to fourteen persons.

All the exercises of the occasion, we learn, were of a deeply interesting and impressive character. May they result in a rich and lasting blessing to this important and respectable parish!—(Southern Churchman.)

ABSENCE FROM PUBLIC WORSHIP EXCUSABLE ONLY WHEN UNAVOIDABLE.

Lord, thy servants are now praying in the Church, and I am here staying at home, detained by necessary occasions, such as are not of my seeking, but of thy sending; my care could not prevent them, my power could not remove them. Wherefore, though I cannot go to Church, there to sit down at table with the rest of the guests, be pleased, to send me a dish of their meat hither, and feed my soul with holy thoughts; Eldad and Medad, though staying still in the camp (no doubt on just cause,) yet prophesied as well as the other elders, though they went not out to the Spirit, the Spirit came home to them. Thus never any dutiful child lost his legacy, for being absent, at the making of the father's business. I fear too many at Church have their bodies there, and minds at home. Behold in exchange, my body here and heart there. Though I cannot pray with them, I pray for them. Yea, this comforts me, I am with thy congregation, because I would be with it.

Fuller's Meditations.

#### REV. R. R. GURLEY.

The return of this gentleman from his mission to England will give a new impulse to colonisation. He is perhaps the only person in this country connected with this cause, who unites the confidence of the North and South. It is this confidence in his wisdom, prudence and devoted philanthropy which has rendered his efforts so eminently successful. His measures, like his habits, are quiet and unobtrusive, but they are endowed with an energy which carries them on securely to the accomplishment of their purpose.

His mission to England has been attended with signal advantage to his country. He disabused the public mind there of many of those heart-burning prejudices on the subject of slavery here, which misrepresentation had awakened. He has put this question before the eye of that nation in its true light.—The North and the South are seen as exhibited through their peculiar institutions, each is responsible for its own faults and no further. Of Mr Gurley's efforts the English Journals have spoken freely, and justly awarded him high commendation.—N. Amer.

#### CHRISTIANITY IN CHINA.

The Institute of Missions in Berlin has received tidings of the celebrated German missionary Gutzlaff, dated from Peking, the 20th November last. At that period he was aided in his apostolic labours by 16 Chinese (to whom six were shortly to be added,) who, having learned Christianity; from him, and embraced its tenets, were their serving novices as missionaries. Two of this pupils, of Japan origin, were teaching Christianity to their countrymen and to the Chinese, at Macao and his two nieces, resident also in the latter place, had converted upwards of 140 Chinese women, all belonging to the higher classes.—Here Gutzlaff has addressed to the Missionaries Institute 38 volumes in the Chinese tongue, containing works relating to the Christian worship, printed at Peking, Canton, and other cities of China; and the royal library of Berlin has received from him manuscript copies of nine rare Chinese works, giving the description of a great number of monuments anciently existing in the Celestial empire, of which few or no traces now remain.

#### ALWAYS STAND ON HOLY GROUND.

We have learned to distinguish too subtly, I doubt, in our lives and conversations, between our religious approaches to God and our worldly affairs. I know our conversation and demeanor in this world is not, nor can well be of a piece, and there will be several degrees of sanctity in the lives of the best men, as there were once in the land of Canaan; but yet I think a good man should always find himself upon holy ground, and never depart so far into the affairs of this life, as to be without either the call or compass of religion; he should should think, where-soever he is, that God and the blessed Angels are there, with whom he should converse in a way of purity. We must not think that religion serves to paint our faces, to reform our looks, or only to inform our heads, or instruct or tune our tongues, no, nor only to tie our hands, and make our outward man more demure, and bring our bodies and bodily actions into a better decorum; but its main business is to purge and reform our hearts, and all the illicit actions and motions thereof.

Rev. John Smith—[b. 1618, d. 1632.]

#### CONVERTS IN CHINA.

A letter received by Professor Newman, of Munich, from the celebrated Chinese scholar, Gutzlaff, dated in May, 1840, from Macao, states that several learned Chinese had just become converts to the Gospel. One is a poet of distinguished talent; another is an extremely well informed bookseller in Quangs. The latter is the most cultivated Chinese with whom Mr. Gutzlaff had ever come in contact. These converts expound the Epistle to the Romans, and are now writing a commentary on the New Testament, without any foreign aid.

Mr. Gutzlaff says, "I am still busy with the Japanese; the converts are become such zealous christians that they are ready to risk their lives to make known the Gospel to their countrymen."

#### EPISCOPAL CHURCH IN JERUSALEM.

The Malta Times says—"Some fortnight ago, the Rev. Mr. Nicolayson and Mr. Johns (an architect) were at Malta on their way to Jerusalem, with the object of erecting an Episcopal church at the Holy City. Our correspondent mentions that Mr. Nicolayson had arrived at Constantinople, with instructions from Lord Palmerston to obtain, through the British Ambassador, a firm for the erection of this church, who, it is said, is making every effort to procure the necessary sanction of the Porte."

#### A NOBLE EXAMPLE.

Many years ago in an obscure country school in Massachusetts, an humble conscientious boy was to be seen, and it was evident to all that his soul was beginning to act and thirst for some intellectual good. He was alive to knowledge. Next we see him put forth on foot, to settle in a remote town in this State and pursue his fortunes there as a shoemaker, his tools being carefully sent on before him. In a short time he is busied in the post of county surveyor for Litchfield county, being the most accomplished mathematician in that section of the State. Before he is twenty-five years old we find him supplying the astronomical matter of an almanac published in New York. Next he is admitted to the bar, a self-taught lawyer. Now he is found on the bench of the Superior Court. Next he becomes a member of the Continental Congress. Then he is a member of the committee of six to declare the Declaration of Independence. He continued a member of Congress for nearly twenty years, and was acknowledged to be one of the most useful men and wisest counsellors of the land. At length, having discharged every office with a perfect ability, and honored in every sphere the name of a Christian, he dies regretted and loved by his State and nation. This man was Roger Sherman.

Conn. paper.

DREADFUL FALLING OFF.—They say that at Lechmere Point, a thriving suburb of Boston, there is a store in which heretofore eighteen thousand dollars worth of spirituous liquors have been sold annually, and that the sales in the same store for the first half of this year amounted to only \$500, and that there is no other cause for this dreadful falling off, but a great temperance reform which has taken place in the village.

#### TOPICS OF THE TIMES.

The form and pressure of the Time.

SATURDAY, SEPTEMBER 11, 1841.

#### IRISH REPEAL MEETING.

DEAR SIR: If the meetings, which it appears are being held by some of our good citizens, on the subject of legislative dismemberment of the British Empire, be a matter that your journal finds it a duty fairly to discuss, I would ask permission to propose two or three questions for the consideration of your readers.

Have the gentlemen who have generally undertaken to advocate a little "vigilant" (I speak in kindness) for the occupation of our fellow citizens, made themselves acquainted with the conflicting interests and wishes of Irishmen on this, as well as on other political and religious subjects? or are they proceeding upon the *ex parte* evidence of a party?

Are they aware that there is a Protestant population of about two millions in that country, who are directly and strenuously opposed to this very measure, denounced by them as the offspring of knavery and ignorance? or, are they and such of our fellow citizens as have taken part in this chimerical movement, so far duped by the declamatory party, as to advocate the cause of Popery, while they believe they are only advocating the cause of Ireland.

Are they aware that the Protestant population of Ireland, in proportion to their number, (indeed I understand by direct calculation are in possession of much the greater share of wealth and intelligence of the country, and they will not tamely submit to be deprived of their rights; nor, on the abstract principle (as they conceive it to be) of democracy, yield up their persons and property, their religion and their liberty to the disposal of an ignorant and openly hostile faction, headed by a few destructive demagogues and self-interested impostors? If they are not, it might be well to procure father information on the subject; and the rejection of Daniel O'Connell, the "wreath" and popular candidate for the city of Dublin, in the late election, may help them to a conclusion; if they are, it must be obvious to them that the Protestants have as good a claim to identify their cause with that of Ireland as have the Roman Catholics—have rights and privileges to defend as well as they; and that their anxiety to continue united to England, to preserve them from the disastrous consequences of being out-numbered by their opponents, is not without sufficient grounds.

Lastly, are they aware that they have engaged in a flourish, which is probably ONLY DESIGNED

to widen the breach between this country and England, by one of two parties ever in conflict in Ireland; and that in so doing, they are throwing overboard the kindness and the sympathy that the Protestants of that distracted country are entitled to expect from us?

Most respectfully, am dear Sir, yours,  
QUERY.

NOTE.—The true interest of Ireland is consulted in a measure now in progress in that country, and it is heartily promoted by the Protestants and Romanists. Its objects is to encourage native talent and industry, and to employ Irish capital. Of "capital," there is enough in even that "poor" country, if it were judiciously employed by industry. As evidence of this, a late Irish paper states, that the aggregate private property of the persons composing the grand jury of that county (Kildare) amounted to seven millions of pounds sterling.

#### MARRIED.

At Milnor Hall, on Tuesday, Aug. 7th, by the Rt. Rev. Bishop M'Ilvaine, Rev. A. Blake to Miss Ann J. Leonard, both of Gambier.

#### DIED.

At Massillon, O., on the 17th of Aug. in the 7th year of his age, Wm. Skinner Reed, son of Thomas P. and Adelaide Reed.

A short account of this interesting little boy may be pleasing to some little children of his own age, as well as gratifying to his friends. He was a member of the Infant Sunday School of St. Timothy's Church, and took great delight in attending its exercises, being always the first of the children in the family to get ready on Sabbath morning to start for School. For his age he possessed an unusually retentive memory, and though able to read but imperfectly he had committed to memory several of the hymns taught in the Infant School. One, of which he was particularly fond and which he more than once, repeated during his sickness, began—

Here do children love to go,  
When the sun's rays are shining so low;  
What is it that attracts them so,  
To the Sabbath School?

His favorite verse however, and one he was in the habit of frequently singing with a little brother younger than himself, was:—

See the little shepherd Jesus stands  
With all his flock of lambs,  
And folds them in his arms,  
And sings them to his arms.

Though naturally of a lively turn of mind, he manifested a seriousness of disposition in many respects that impressed his parents with the idea that he was not long for this world. As if his thoughts dwelt on heavenly things, he would sometimes say to his little brother that he had two fathers, and then moved his surprise by telling him of his father in heaven.—He was very averse to the company of bad children, and when he happened at any time to be with such, and heard any improper language he would leave them and go to his mother, tell her he could not stay with them. His last sickness, which, though short, was attended with much severe and excruciating pain—he bore with great patience and willingly took any medicine prescribed by his physician. On one occasion before he became very low he told one of his parents he thought he was going to die. At another time, when in the drowsiness of disease prevented him from noticing much around him—after the pastor had prayed by his bedside, the sweetness and solemnity with which he responded "amen" at the close of the prayer, was quite affecting to those near enough to hear him.

On the evening of his death, his sufferings were very great, he was heard to cry—whether his mind was wandering or not is uncertain, "I want to go home! I want to go home! And soon indeed did his Heavenly Father take him home. For some time before the closing scene, his sufferings abated, and when at last sinking nature yielded to the stern destroyer, about the time of the going down of the sun and the setting of the stars, without a struggle or a groan his gentle spirit winged its flight to the world above to be for ever with his Saviour and his Lord. To his mourning parents it was a severe trial to part with a child they so dearly loved—but that hope and that grace, it is believed was theirs, which enabled them to say under the heaving dispensation—"The Lord gave and the Lord hath taken away—blessed be the name of the Lord."—S.

#### A CARD.

CINCINNATI MUSICAL SEMINARY,  
And Piano Forte Saloon.

THIS well established Institution continues, as heretofore, to be exclusively conducted by Mr. and Mrs. NIXON, and Miss NIXON, at their residence, Race street, below Fourth.

The popular branches principally attended to, are, playing the Piano Forte, (wherein correct principles of fingering, accurate observance of time, and an expressive style of performance, are taught by methods calculated to secure their permanent avancement to the pupils,) the various styles of English, and Italian Singing, *Belcanto*, *Belcanto*, and the singing in harmony of the sacred and secular music.

At appointed times the pupils receive a lecture on the Theory of Music, agreeably to the celebrated system of J. B. Logier, in the presence of their friends and others interested in the cause of education, when an opportunity is afforded for their giving evidence of their progress in performance; and the correctness of their taste, and the soundness of the practice, has ever been found, not only most promotive of improvement in Music, but the best corroborator of other departments of Education.

While Mr. and Mrs. Nixon tender their acknowledgments to the numerous patrons of their Institution, for the proofs received since their return from Europe, that their efforts for the benefit of their pupils, and to the cause of education, continue to be remembered and appreciated, they would beg leave to give assurance, that their unabated attention will be paid to the most rapid advancement of all such young ladies as may be entrusted to their charge.

Limited juvenile classes for the Piano are now forming; the terms, and peculiar advantages of which, are explained on application at the Seminary.

Eastern Piano Fortes, warranted of the best materials, and of the most durable tone, and always to be had as above; and W. Nixon assures his friends that the terms on which he is able to make his purchases, preclude the possibility of his being undersold by any other importer.

Sept. 11, 1841—1\*

YOUNG LADIES' EDUCATION.—Mr. and Mrs. J. LIVINGSTON VAN DOREN, after a recess of some 5 years, have resumed the duties of FEMALE INSTRUCTION. They have selected the city of Cincinnati as the most desirable location in the West, for their contemplated Institution. It shall be their aim to afford to their pupils, an opportunity to obtain a liberal education, as thorough, extensive, and finished an education, as can be had in the most celebrated female seminaries in the Northern or Eastern States.

Having had fifteen years' experience in superintending extensive institutions for young ladies, thirteen of which were in the city of New York, and in the management of the largest and most distinguished female seminaries in the East, they hope to merit and receive the continued patronage of an enlightened public.

The Institute is now open for the reception of pupils, who are received at any time or age. Young Ladies desirous of finishing their education in the higher studies, or qualifying themselves for teaching, will find the above Institute to afford special advantages.

Terms made known on application at the school rooms, at present in Centre-street, between Race and Vine.

Satisfactory testimonials from many highly distinguished gentlemen and their former patrons in the East, may be seen at any time when desired.

#### REFERENCES IN THIS CITY.

Rev. J. T. Wilson, D. D. Rev. J. T. Brooke, Rev. B. P. Aydelott, D. D. Rev. H. V. D. Johns, Rev. L. Beecher, D. D. Rev. G. B.ingham, Rev. C. Colton, D. D. Dr. Daniel Drake, Dr. J. Locke, N. Baker, Esq.

Aug. 21.—22 ms.

THE CHURCH CHAIR.

JUST received and for sale at the Episcopal Depository—south side of Fourth street, a few coats west of Main.

#### Granville Episcopal Female Seminary.

THE fourth year of this institution will commence on the 16th of September next, (1841,) and continue 41 weeks, including a recess of one week at Christmas, and three days at Easter.

PAID SUCCESS.—There have been connected with the Institution during the past year 63 pupils, and for a greater part of the year there have been as many in the boarding-house as could be accommodated.

LOCATION.—Granville, Licking county, is a pleasant, healthy, and retired village, of about 800 inhabitants, situated 8 miles north of the national road, 6 miles west of Newark, and 27 miles from Columbus, and on many accounts is admirably adapted for schools.

OFFICERS AND TEACHERS:—Rt. Rev. C. P. McVINEY, D. D. Patron and Visitor. Rev. S. A. BARNES, A. M., Pastor of the School and Lecturer on the Evidence of Christianity.

Rev. A. SANFORD, Chaplain, and Head of the Family. Mrs. C. SANFORD, Governess.

Miss Julia A. PRATT, Principal. The Principal will be assisted in all the departments of instruction by a competent number of able and efficient teachers. The Chaplain will render all such aid as shall be necessary to carry out the arrangements of the School.

FAMILY.—The Rev. Mr. and Mrs. Sanford will have the entire care and supervision of the young ladies of the Family out of the regular school hours. Their hours of study and relaxation will be superintended by them in connexion with the female teachers.

They will have charge of their religious instruction in connexion with the Rector of the parish, guarded, and every reasonable attention paid to qualify them for a faithful discharge of the subsequent duties of life.

Tuition, &c.—The charge for those who enter the family, including board, washing, fuel, lights, room and furniture, and tuition in all the branches of the course, is, per annum, \$130 00

Tuition of day scholars, per quarter, 4 50  
Instruction on Piano, with use of instrument, per quarter, 8 00

Instruction in Greek, Latin and French, each, per quarter, 3 00  
Instruction in Drawing, 20 lessons, 3 00  
Painting Water Colors, 2 00  
Embroidery, 2 00

Those who remain with the family during vacation, will be charged \$2 00 per week.

Young ladies will be received into the Seminary at any time, but for no less period than a quarter.

REFERENCES.—Rt. Rev. C. P. McVINEY, D. D., Gambier: Rev. W. A. Smallwood, Zanesville: Rev. Charles Fox, Columbus: Rev. John Ufford, Newark: Rev. Anson Clark, Circleville.

Applications for admission into the Institution should be addressed to Rev. A. Sanford, who is authorized to receive all bills.

sept 4

#### FURNITURE AUCTION ROOMS.

THE subscriber has regular sales by auction, of Household Furniture, at his ware-rooms, No. 8 Rogers Row, Fourth street, between Main and Walnut, every Wednesday morning at 9 o'clock. Consignments are respectfully solicited.

ALSO—A general assortment of Cabinet ware, Chairs, &c., for private sale at prices to suit the times.

sept 4-3m J. H. WOODRUFF.

#### Protestant Episcopal Depository,

Theological & Classical Bookstore,  
CINCINNATI.

THE subscriber respectfully intimates that he continues the sale of Theological & Classical Books, at the Store lately conducted by T. Raymond, No. 1, Rogers Row, West Fourth Street, above Main, where will be found the most extensive and valuable stock of new and second-hand books, and Catalogue will be arranged as early as practicable. The following amongst others are now in store:—

Works of Chillingworth, Palmer's Church History, Christ our Example, Weller Tracts, Heart's Ease, Wilmer's Episcopal Manual, Parley's School and Family Library, 4 vols., Parley's Wonders, Or, Christian Youth's Book, Advice to a Young Christian, Miss Cox's Life of Wycliffe, Tappan on the Will, Day do's Do, My Saviour, Metropolitan Pulpit, Dick on Covetousness, Jenks Devotion, Churchman's Manual, Burton's History of the Church, Life of Wicliffe (2 vols.), Correspondence of Dr. Symington on the Atonement, Sutton on the Sacraments, Alexander's Evidence, Alexander on the Canon, Works about Zion, Memoir of Buchanan, Simon on the Liturgy, Blackaller's Liturgy, Private Thoughts, Todd's Truth Made Simple, Todd's Lectures to Children, Word to Women, Rudiments of the Church, Way of Escape, Minister's Family, Christian Experience, Christianity Vindicated, How shall I govern my School, Scenes in our Parish, &c. Many of the above cannot be had at any other store in the city, and the prices in general it is believed are unusually low.

July 17. W. BURTON.

#### Bishop's Benediction on the Bible of Faith.

A SERMON delivered at the consecration of the Rt. Rev. Stephen Elliott, D. D., by the Rt. Rev. Wm. Meade, D. D., with an Appendix on the Rule of Faith, (in XIX chapters), in which the opinions of the Oxford Divines and others agreeing with them on the subject of Tradition, are considered, and some of the consequences thereof set forth. Just received at the Episcopal Depository, West Fourth Street. Price 37½ cts.

July 17.

Dr. Donogh

Offers his professional services to the inhabitants of this City. Office on Sixth street, a few doors from the corner of Race.

Reference 3rd street, South side, two doors west of Vine.

July 13, 1841.

#### Boarding and Day School for Young Ladies.

CONDUCTED BY MRS. GOOCH.

THE Studies in this Institution will be resumed on Monday, 23d of August.

Mrs. Gooch can accommodate a few more Boarding Pupils, and would suggest to those Parents who intend placing their Daughters under her care, that this is the most advantageous time to commence. The season is favorable to study, and the Classes will be nearly arranged for the following year; during which period there will be no intermission except a week at Christmas.

Walnut street, near Fourth, Cincinnati.

July 31. f.w.

MRS. KILLOH, a native of England, is desirous to receive into her family three Young Ladies, under 14 years of age, as associates with her daughter in their studies, who would participate with them the comforts of home, combined with the discipline of School.

Cards of terms may be had at Mr. Lucas' Bookstore, or at Mr. Haslucks, 92 Main street, or of Mrs. K. Mount Auburn, 26 July, 1841.

The most respectable references can be given.

July 31.

Kitchen Furniture.

A GENERAL assortment of Kitchen Furniture, Tea-Trays, Queensware, Glassware, Waiters, May 8. For sale by D. K. CADY.

EYES & SHAW,

MERCHANTS AND TAILORS,

No. 11, West Third Street.

A N assortment of fashionable Cloths Cassimeres and Vestings constantly on hand.

May 16.—3m

#### FOR SUNDAY SCHOOLS.

LITURGY; OR MANUAL OF SUNDAY SCHOOL DEVOTION AND INSTRUCTION. Adapted to Capacities of Children. By Rev. Henry Blackaller, rector of Trinity Church, Bridgewater, Mass.



## The Domestic Circle.

CONDUCTED BY THE AUTHOR OF THE "YOUNG LADY'S COMPANION," "BOTANY OF THE SCRIPTURES," "LIFE OF WYCLIFFE," ETC. ETC.

## THE RECOGNITION;

OR, THE DEAF AND DUMB GIRL.

A True Narrative—somewhat abridged.

(Continued from page 144.)

When we arrived at the Asylum, the school had just been dismissed, and the scholars were amusing themselves with their different recreations, which they immediately suspended upon our entrance, and fixed their inquisitive eyes upon us, with that indescribable which is peculiar to the Deaf and Dumb. When we entered the apartment in which the pupils were assembled, I observed a very interesting young girl, apparently nineteen years of age, in the remotest corner of the room, and was particularly struck with her appearance. She was clad in the most simple and homely attire, but her dress was arranged with that peculiar air of neatness which indicates a well regulated mind. Her golden ringlets, of a sunny hue, were parted in such a manner on her pure white forehead, as to give a full view of her remarkably open, candid, ingenuous countenance, and threw an additional softness over her mild, thoughtful, and rather pensive blue eye. I inquired who it was, and was not a little pleased to ascertain that it was the young girl who was the object of our visit, and whom I shall name Ellen in the present narrative. When she was apprized that visitors desired to see her, she advanced with an air of modesty, politeness, self-respect, which prepossessed me still more in her favor. She was ignorant that her benefactress was in the city; but as she approached more nearly, with a dubious and inquiring countenance, the resemblance of the stranger to one who was so deservedly dear to her, appeared to excite the most pleasurable emotions. As Ellen advanced towards her, she began to suspect that it might be the person to whom she was most indebted on earth; but from the vacillating expression of her countenance, she appeared to me to be afraid to indulge the delightful hope, lest she might be disappointed; but when she ascertained that her fondest hopes were realized, it is impossible to describe her delight. No language can do justice to that gradual recognition; no painter could faithfully depict the mute but impassioned eloquence of that illumined eye, which kindled with ecstasy, and melted with sensibility; or catch the transient flush, the varying tints which beautified her glowing cheek.

How forcibly did that inimitably beautiful definition of one of the Abbe Sicard's deaf and dumb pupils, that "gratitude is the memory of the heart," recur to my mind when I beheld this exquisite moral scene. Ellen's first irresistible impulse was, to rush into the arms of her benefactress, to fall on her neck and embrace her; but instantaneously recollecting the vast difference in their respective ranks and stations in society, she suddenly retreated, blushing the deepest crimson; then timidly raising her downcast eyes, which were glistening through her tears, she fixed them upon Miss L., as if to implore her pardon for the liberty she had taken.

I was at a loss whether most to admire the artless expression of her grateful attachment, or the mute but pathetic apology which succeeded it. It was impossible to misunderstand the speaking eloquence of that beseeching eye, or to refuse its affecting petition. Oh! thought I, how empty is my friend's regard for all her kindness to this grateful, this warm hearted girl, by the pure delight, the luxury of the moment.

When Ellen had sufficiently recovered from her excitement, she turned round to her companions, and informed them who the stranger was. The congratulatory smiles which brightened their cheerful faces, and their animated gesticulations, declared as plainly as language could do how sincerely they sympathized in her joy, and convinced me that Ellen was the general favorite. This gay and joyous expression was suddenly converted into one of the deepest reverence and veneration when they gazed upon Miss L., whom they appeared to regard as a superior order of beings. And surely if those who "live by faith and not by sight," and are "a peculiar people, zealous of good works," "who live not unto themselves, but unto him who died for them," are superior to the common herd who act upon the ignoble and sensual maxim, "let us eat and drink, for to-morrow we die," then were these children correct in their judgments, and proved themselves good physiognomists upon that occasion. In the meantime, Ellen ran eagerly to procure two little slates, one for herself, and another for her friend, as Miss L. was unacquainted with the manual language, and signs by which the deaf and dumb have been taught to express their ideas and feelings.

At first sight, I was deeply affected in observing that peculiarly pensive expression of countenance which characterizes the deaf and dumb, but was happy to perceive this melancholy expression gave way to the most animated cheerfulness while the two friends were thus pleasantly engaged together.

If I was gratified with the exhibition of Ellen's affectionate gratitude, I was not less pleased with that rare and beautiful simplicity which threw such a charm over my friend's manner, and enhanced the benefit which she had conferred so greatly, which St. Paul recommends to all those who confer obligations upon others: "He that giveth, let him do it with simplicity." Many convert favors into insults, by a certain oppressive ostentation, or ungracious reluctance of manner, and then complain of the ingratitude of the recipients of their bounty, and make that

an excuse for their indolence and selfishness in future.

After Ellen and her benefactress had enjoyed "the full free converse of the friendly heart," for a short time, we were obliged to take our leave, as we perceived from the windows that the sun was rapidly declining in the west. As my friend had formed another engagement for the evening, I reluctantly parted from her, after thanking her for the unexpected treat she had provided for me, and returned home to indulge in solitary meditations for the remainder of the evening.

For the satisfaction of those who are anxious to learn how Miss L. and Ellen became known to each other, I will draw a slight sketch of their lives at the time the acquaintance commenced. Miss L. employed the greater part of that time which she could spare from an unwearied attendance on the couch of an aged and infirm parent, in going about doing good. She was as judicious as she was unwearied in her benevolent exertions. She endeavored to diminish pauperism by finding suitable employment for the poor, to whom she paid the regular wages; and to those who did it faithfully, she gave little gratuities as their exigencies required. She set up many poor widows in small shops, and assisted them with her advice, and in many other ways. It was her delight to read to the blind and the sick; to instruct the young and ignorant; to increase the comforts of the old and decrepit, and those who were incapacitated, by infirmity, from assisting themselves.

One day, while diving into the hovels of indigence and misery, she discovered this desolate little being, sitting in the darkness of her bewildered mind, surrounded by victims of vice and poverty, from whose contaminating example she could learn nothing but evil. She was inspired with a heavenly desire of rescuing the helpless creature from the degradation of her situation. After encountering and overcoming many difficulties, Miss L. at length prevailed upon Ellen's relations to relinquish their claims upon her, and placed her in this happy Asylum, where her intellect has been enlightened, her moral nature cultivated, and the ardent feelings of her young heart directed to God.

To a superficial observer, Ellen, from her peculiar deprivation, would have appeared the only object of commiseration in her family, but those who love to justify the ways of God to man, will acquiesce in that mysterious dispensation which has been subservient to her temporal, and we hope, to her eternal interests also. In being deprived of speech and hearing, Ellen has certainly been prevented from committing many of those sins of the tongue which are so offensive to our Maker. Although,

"God knows what 'tis our lips would vent,  
Our yet untutored words intent."

It is evident that her young heart was not corrupted, or her artless mind corrupted by the sinful example and profane unintelligible discourse of those with whom she lived from her infancy. Thus even with our dim vision, we see God looking upon her for good. All the rest of Ellen's family, without a single exception, are madly following the devices and desires of their own depraved hearts; they are treading in the paths which inevitably lead to the mansions of everlasting despair, where there is eternal blackness of darkness forever.

Ellen is walking in the paths of pleasantness and peace, and "goes on her way rejoicing" in the bright beams of light which the Sun of Righteousness sheds on his Church, of which she has become a zealous member. She is diligently using the means of grace, and animated in her Christian course by the hopes of eternal glory.

It is true she cannot show forth the praises of God with her lips, but she does what is far better, she lets her "light so shine before men, that they see her good works, and glorify her Father who is in heaven." The whole tenor of her life evinces that she is a child of God. No one who is acquainted with her, and observes her daily walk, can doubt the genuine character of her faith, which is evinced in the sweetness and kindness of her manner, the cheerfulness and mildness of her temper, and in the uniform and conscientious performance of all the relative duties of her station. Her patroness frequently receives the most satisfactory assurances of her capabilities and her faithful exertions from the matron, who loves her as a daughter. She tells her, when she is incapacitated, by indisposition, from superintending the arrangements of the establishment, that Ellen attends to every thing in the most judicious manner, and that she places such confidence in her integrity, that her mind is relieved from all anxiety. She says that in every way she is an inestimable treasure to her, and a blessing to the institution; as her consistent and useful Christian example sheds a salutary influence on all around her, and has already produced the happiest effects upon the other scholars. When the inmates of the Asylum are prevented from attending the services of the sanctuary on Sunday, Ellen assembles them all together in the school-room, and leads their devotions, and afterwards clearly and forcibly explains some little portion of Scripture, with which she is well acquainted, in the most interesting manner you can imagine. Let us, in the enjoyment of all our faculties and advantages, compare ourselves with this deaf and dumb girl in piety usefulness. Surely this little band of silent youthful worshippers, kneeling in meek humility, and offering their mute adorations to the Father of their spirits, presents a spectacle upon which angels may gaze with delight; and they who have been the honored instruments in producing such a blessed result, may contemplate the scene with satisfaction and gratitude.

I reflected, that the first thrilling sound that

will strike upon Ellen's astonished ear, will be the awakening note of the archangel's trumpet, summoning the quick and dead to judgment! Oh! solemn thought! the first sentence she may ever hear pronounced, may be the eternal benediction, bestowed by the Saviour and Judge, on those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I hope she will be enabled to continue faithful unto death; and then, when mortality is swallowed up of life, and she is invested with a glorified body, will "the tongue of the dumb be loosed," and the first use she will make of her newly acquired faculty, will be to render an ascription of praise to the "holy, blessed and glorious Trinity, three persons in one God," who made, redeemed and sanctified her. The first song she will ever utter in, will be the song of the redeemed, "Alleluia! for the Lord God Omnipotent reigneth!" The first concord of sweet sounds that will ever strike upon her enraptured ear, will be the celestial harmony of the angelic choir, of ten thousand times ten thousand, and thousands of thousands who surround the throne, saying with a loud voice, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honor, and glory and blessing!" If poor Ellen's joy was so excessive in beholding her earthly benefactress, how intense, how overwhelming, will be her wonder, love and praise, when she beholds Him who was the author, rewarder and finisher of her faith, and whom, having not seen, she loved, and rejoiced in with exceeding fullness of joy.

Ah! who would rashly quit the nest,  
Where oft the heart has sunk to rest;  
And through the gloomy fields of night,  
Attempt the lone and needless flight?

Who would not wish to sit and sing  
In peace beneath the parent wing,  
If that soft wing indeed be spread  
Securely o'er the nestling's head?

Yet when the voice that rules the skies,  
Calls to my heart, and bids it rise,  
If that soft wing my flight would stay,  
I quit the nest and break away.

Parents and friends, all, all are dear  
As ought that soothes the spirit here;  
Yet, Lord, from all my heart would flee,  
That chains my struggling soul from thee.

## Books at Philadelphia Prices.

BURTON'S Lectures on the Life of Christ, Price, \$1 25  
do. do. St. Paul, 1 00  
do. do. St. Peter, 1 00  
do. do. St. John, 1 00  
do. do. Hist. of the 7 C's of Asia, 75  
do. do. Sermons, 1 25  
Ancient Christianity, and Doc. of Ox. Tracts, 1 25  
Church Dictionary, enlarged edition, 1 37  
Table of the Lord, 75  
Bicknell's Harmony of the Four Gospels, 75  
do. Treatise on Prayer, 50  
Jackson on Baptism, 62  
Life and Opinions of Rev. Dr. Milne, 56  
Henry's Communicant's Companion, 50  
Christ to Return, 50  
Common Prayer, Morocco, 60  
Do. do. sheep, 30 and 25  
Hook's Family Prayers, 37  
Year Book, or Manual of Every Day Reference, 1 50  
Flora's Exegetica, extra, full of colored plates, 1 50  
American Common Place Book of Poetry, 84  
A variety of Books for Sunday Schools, and Stationery also intended to be for sale at the lowest cash prices, and the favors of the public are respectfully solicited.  
W. BURTON.

MRS. WOOD will give instructions in landscape, figure, and miniature drawing, and will also take likenesses, at her residence on Sixth street, between Vine and Walnut streets. A few of her paintings may be seen at the Exhibition of the Academy of Fine Arts, near the Post Office. Cincinnati, April 24, 1840.

With a view to introduce to the inhabitants of Cincinnati the lady whose name is attached to the above, I beg leave to say, that Mrs. Wood is a daughter of Wm. Daniell, Royal Academician of London, severely known to artists as one of the most accomplished painters of England. Parents desirous of having their daughters instructed in the beautiful art of landscape and figure drawing may here have an opportunity seldom to be met with. Having seen Mrs. Wood's drawings, and received instructions from her in a member of my own family, I can bear testimony to her faithful as well as eminently skillful exertions for her pupils.  
HENRY V. D. JOHNS.

Cincinnati, April 8, 1841.  
Reference may also be made to the  
Rt. Rev. C. P. McVINEY, D. D.  
Rev. J. T. BROOKE.

Miscellaneous Books.  
JUST received at the new cheap bookstore, Rogers' Row, West Fourth Street, a variety of miscellaneous books, among which are the following: Southgate's Tour, Court of Rome, Young Ladies' Companion, Common-Place Book of Poetry, Museum of Religious Knowledge, Bacchus, Sequel to Three Experiments, German Selections, Florio Geography, Flora's Lexicon, Florio's Garden, Scripture Library, Opie's Cure for Scapular Women in England, Year Book, Thomson's Seasons, Wright's Education, Jay on Marriage, &c. &c.  
July 17.

OXFORD DIVINITY compared with that of the Romish and Anglican churches, with a special view to the illustration of the doctrine of justification by faith, as it was made of primary importance by the reformers; and as it lies at the foundation of all scriptural views of the gospel of our Lord Jesus Christ, by the Rt. Rev. Charles P. McViney, D. D., in a large elegant volume, Theology for the People, in a series of discourses on the catechism of the Protestant Episcopal Church, by J. P. K. Henshaw, D. D., 1 vol. 8vo., price \$2.50. For sale at the Episcopal Depository.

Walnut Hill Cemetery.  
LOTS in this Cemetery, laid out on the grounds belonging to Lane Seminary, are offered for sale.  
The ground is near enough to the city for convenience, and yet distant enough to be free from interruption, and to secure that retirement so desirable to the repose of departed spirits.  
Those wishing to purchase lots are requested to inquire of Mr. Stephen Burrows, corner of Fourth and Vine Streets, Cincinnati; or of Mr. Ford, at the Seminary, who will also give direction to the Sexton of any interments to be made. June 15 25 6m

W. BURTON, from Philadelphia, having spent many years there as an accountant, and having the most unqualified recommendations of his capacity, offers his services to the merchants and tradesmen of this city, for the balancing of their books, settling of accounts, making out bills, or other writing, which will be most expeditiously done, on reasonable terms.  
Apply at the Theological and Classical Book Store, No. 1, Rogers' Row, West Fourth Street. Cincinnati, July, 1841.

Bristol's Extract of Sarsaparilla.  
FOR the cure of Scrofula, Syphilis, Cancer, Leprosy, Salt Rheum, Erysipelas, &c.

From the New World.  
Bristol's Extract of Sarsaparilla.—This is one of the best advertised medicines that cannot be stigmatized with quackery. We invite the attention of those interested to the strongly certified case of cure related by Mr. Bristol, in our advertising columns. Sarsaparilla, it is well known, is one of the most efficient, and at the same time innocuous agents in the whole materia medica, and by far the best and purest preparation of it is that offered by Bristol.

This invaluable Medicine has won by its own merits a reputation for extraordinary cures exceeding that of most others in the catalogue of curatives. Its sterling virtues recommend it to all who are laboring under cutaneous diseases; and there is no case so desperate that has hopes may be entertained of recovery if resort be had to this preparation. Maladies universally supposed by the most eminent writers on medical subjects to be incurable, have been, in every instance where this Extract has been used and properly persevered in, completely removed, and the sufferer restored to health and vigor, from the grave, and restored to health and usefulness,—those horrible diseases, Scrofula, Syphilis, Cancer, Leprosy, Dyspepsia, Salt Rheum, Erysipelas, Neuralgic affections, and all the various maladies that are supposed to be entrenched in the constitution.

[From the Coneyaut (Ohio) Gazette.]  
Bristol's Fluid Extract of Sarsaparilla.—We believe this is the second time we have ever alluded to readers any thing in the shape of commendation of the numerous medicines of the day, but the celebrity which the 'Extract of Sarsaparilla' has attained not only with those who have used it, but with the medical faculty, warrant us fully in recommending it to those afflicted with cutaneous diseases and other diseases of the blood. Most are somewhat acquainted with the properties of the herb and to such it will be only necessary to make assurances, that it contains its active concentrated principle. It is highly recommended as such by those who have used it, by those eminent among the faculty, and by many of the leading journals in the United States.

OPINIONS FROM MEDICAL GENTLEMEN.  
We are acquainted with the preparation of Sarsaparilla, manufactured by C. Bristol, and having made use of it more or less in our practice, believe it to contain an active principle of Sarsaparilla, in a highly concentrated form, and as a preparation, we esteem it as one of the best we have ever met with.

J. Trowbridge, M. D. Cyrenus Chapin, M. D.  
Charles W. W. M. D. Moses Bristol, M. D.  
Josiah Barnes, M. D. J. E. Marshall, M. D.  
J. E. Hawley, M. D. A. S. Sprague, M. D.  
A. Miller, M. D. F. L. Harris, M. D.  
H. R. Stagg, M. D.

The following extract of a letter from Dr. J. A. Hyde, one of the oldest and most respectable practitioners in the western section, is given.

YOUNGSTOWN, June 11, 1833.  
Mr. C. C. Bristol,

Dear Sir—I am nearly out of Sarsaparilla again, and if you please you may send me two or three bottles by stage or cars, directed to me at this place. I have frequently prescribed your Compound Fluid Extract of Sarsaparilla for two years past, with much advantage, in Chronic diseases, especially in Scrofula and obstinate cutaneous affections attended with a scrofulous habit. Also, in secondary syphilis and in chronic gonorrheal, I can almost say, with confidence, that it has been almost always successful. It generally proves useful. I think your Fluid Extract the best preparation of Sarsaparilla I ever used.

With much respect, yours truly,  
J. A. HYDE.

Mr. C. C. Bristol,  
Dear Sir:—For the last three or four years, I have used in my practice Bristol's Extract of Sarsaparilla, (prepared by yourself,) and almost invariably with the most marked benefit to my patients. I have prescribed it mostly in chronic diseases of the skin and alimentary organs, and also in affections arising from the impure state of the blood. I can cheerfully recommend it to the public as a safe and efficacious remedy in the above diseases.  
R. G. SNOW, M. D.  
Buffalo, August 15, 1833.

From Doctors Wells and Cheney, resident Physicians at Canandaigua, Dec. 27, 1833.

We have frequently prescribed Mr. Bristol's preparation of Sarsaparilla, and in every case it has always found it to answer an excellent purpose, in places where Sarsaparilla was applicable. Our knowledge of the article has not been limited, and we can freely say that it is the best preparation of Sarsaparilla we have ever used.  
R. WELLS, M. D.  
E. W. CHENEY, M. D.

\*For certificates and other evidence, enquire of  
J. H. PARKER, Agent for Cincinnati, No. East 4th st.  
July 10, 1841.

Boarding and Day School for Young Ladies.  
CONDUCTED BY MRS. GOODCH.  
Walnut-Street, (near Fourth,) Cincinnati.

THE course of instruction pursued in this establishment includes all the most important and useful branches of female education, comprising the following studies: The English and French Languages, Writing, Arithmetic, Geography, Composition, Ancient and Modern History, Rhetoric, Philosophy, Astronomy (with the use of Globes), Belles-Lettres, &c.  
Harp, Piano-forte and Drawing, with Landscape and Flower Painting.

Great attention is paid to the deportment, as well as to the moral and intellectual improvement of the Pupils.  
Terms and further particulars may be known on personal application or by letter.

References—  
Rt. Rev. P. McViney, D. D., Gambier.  
Rev. C. Colton, D. D., Cincinnati.  
Rev. H. V. D. Johns, Cincinnati.  
Sept. 8, 1840.

A CARD.—Having been intimately acquainted with Mrs. Goodch for some time past, as an esteemed member of my church, and having had ample opportunities of observing her course as the head of a Female Seminary, I can cordially recommend her school, as one of the best I have ever met with. Mrs. Goodch has been for fifteen years engaged in England and in this country in female education, and brings to her responsible profession, a large share of experience, and sound and varied learning. Parents entrusting their daughters to her care, may have every confidence that they will be faithfully taught, and kindly watched over, when disengaged from study.  
H. V. D. JOHNS,  
Rector of St. Paul's Ch., Cincinnati.  
Sept. 10, 1840.

CHRIST to Return: a Practical Exposition of the Prophecies recorded in the 24th and 25th chapters of the Gospel according to Matthew. With a Preface, by the Right Rev. L. Silman Ives, D. D., Bishop of the Diocese of North Carolina. By G. Emory Hale, Rector of Trinity Church, Princeton, Spencer's Appeals to the Heart.  
For sale by HENRY PERKINS, 234 Chesnut-street, Philadelphia.

Pictorial Illustrations of the Bible, AND VIEWS IN THE HOLY LAND.  
The undersigned has received a lot from the publisher—New-York, and would respectfully invite the public and the Christian community especially to call and examine it at his Periodical Agency Office, Third street, 3 doors West of Walnut, where he has it for sale. They are highly recommended by the most distinguished clergymen in the East, as worthy the particular attention of the public.  
May 8.  
C. TOBEY, Agent.

Eclectic School Books.  
THE Eclectic Series of School Books, for sale at the new Bookstore, on West Fourth Street. Also, Bible Quadruplets, Hieroglyphic Bible, The Western Primer, and a great variety of other instructive and amusing toy books.  
July 17.  
W. BURTON.

PROSPECTUS OF THE  
WESTERN EPISCOPAL OBSERVER.  
VOLUME XI.

ARRANGEMENTS having been made to publish the GAMBIER OBSERVER and WESTERN CHURCH JOURNAL, simultaneously at Cincinnati and Louisville, at the close of the present volume in December next, the paper will thenceforth be continued under the name of the WESTERN EPISCOPAL OBSERVER, and printed at the Western Church Press, Cincinnati.  
The change of location to point so central to the West, and so convenient for the early reception and rapid diffusion of intelligence, will it be believed greatly increase the usefulness and interest of the paper. With a view the more effectually to secure these objects, the Proprietor has invited and obtained the editorial co-operation of the three resident Rectors whose names are subjoined with his own. The paper will therefore, from the commencement of the next (the XI) volume be issued under the joint editorship of the subscribers, and printed and published as above.

The Observer will continue to maintain and put forth with renewed zeal, those leading doctrines of the Gospel which it has always held and defended as essential to piety of heart and life; and as an Episcopal paper, will continue its faithful advocacy of the peculiarities of our communion.  
It is the design of the editors to establish such correspondence with the Atlantic cities as will secure the earliest religious intelligence; and by a similar arrangement at the West, to make their journal a vehicle of fresh and authentic information, as to the establishment and progress of the Church through out the Western Dioceses and Missions.

CHAUNCEY COLTON,  
WM. JACKSON,  
JOHN T. BROOKE,  
HENRY V. D. JOHNS

In addition to the above arrangement, for the responsible editorship of the OBSERVER, at Louisville, it has been arranged that the "Young Ladies' Companion," "The Life of Wycliffe," etc. etc. The Editors of these papers, who are all of them, will be under the same management, and will be published at the same place, and at the same price, as the various branches of the Western Church Press, Cincinnati. It is desired to publish this prospectus of the paper with occasional illustrations of each subject as they are suggested, particularly interesting. A portion of the space under the charge of Miss COLE, will be occupied with matter more particularly interesting to the female portion of our readers.

Gambier, Ohio, Oct. 29, 1840.  
I have seen with great satisfaction the particulars of the new arrangement with respect to the publication of the Observer, and of the Gambier Observer, hereafter to be called the "Western Episcopal Observer." It is reasonable to anticipate a great accession to the value, circulation and usefulness of the paper, from so great an accession of strength to its editorial labors. Its publication at Cincinnati and Louisville will bring it into very easy connection with all our western and south-western dioceses, while its pages will afford a ready opportunity for the publication of whatever internal matters they may severally desire to place before the public. With such an estoppel that the paper will be as well sustained by a strong subscription, as it certainly will by a vigorous editorship, I feel the greatest cheerfulness in recommending it to the patronage of the community.

CHAS. P. McVINEY,  
Bishop of the Diocese of Ohio.

St. Louis, Nov. 19th, 1840.  
I cordially concur in the above.  
JACKSON KEMPER,  
Missionary Bishop for Missouri, Wisconsin and Iowa, and Provisional Bishop of Indiana.

Detroit, Feb. 3, 1841.  
I cordially concur in the above.

SAM'L A. McCOSKEY,  
Bishop of the Diocese of Michigan.  
Lexington, Ky. Dec. 10th, 1840.

The plan of transferring the Gambier Observer to a more central point for the whole west, with the hope of rendering it, in time, what its new name imports, "A Western Episcopal Observer," meets with my cordial approbation; and I shall be ready, at all times, to lend a helping hand, in every way in my power, to its able editors and conductors.

B. B. SMITH,  
Bishop of the Diocese of Kentucky.

New Orleans, March 20th, 1841.  
In your paper I recognize an efficient auxiliary in the dissemination of the truths of the gospel, and shall be happy to see its circulation extended in the dioceses with which I am connected. I shall be happy to hear that you have an extended circulation throughout the western church. It will give me pleasure to communicate to you from time to time, such ecclesiastical intelligence as may transpire within my sphere of labor.

LEONIDAS POLK,  
Missionary Bishop of Arkansas, and Provisional Bishop of Louisiana and Alabama.

TERMS.  
The WESTERN EPISCOPAL OBSERVER will be issued weekly on a double medium folio sheet, on paper fine of quality and with new and handsome type, and furnished to subscribers on the following terms: \$2.50 in advance or \$3.00 at the end of six months.

Southgate's Tour.  
NARRATIVE of a Tour through Armenia, Kurdistan, Persia and Mesopotamia, with an Introduction and Occasional Observations upon the Condition of Mohammedanism and Christianity in these Countries. By the Rev. Horatio Southgate. 2 vols., 8vo., 12mo.

The work of which we have given the title in full, at the beginning of this paragraph, we esteem, after a careful perusal, the most valuable of all the histories of travel in the East with which the press has teemed for the last two or three years, in that it gives the only comprehensive and full account of Mohammedanism and oriental sects and institutions, as they really exist. We have had an abundance of books of travel, full of interesting personal narrative, and graphic descriptions of scenery and antiquities; but before the present, no work so full in its exposition of the dominant religion of Asia, or of the condition of its various countries. Mr. Southgate performed his extensive tour under the direction of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church in the United States. Beside the information which the nature of his appointment lead us to expect in his pages relative to the peculiar institutions of the country and to the Christian churches which remain yet scattered over its surface, he has added much to our knowledge of oriental practical geography and statistics, and the work is illustrated by a number of maps and engravings, that add very much to its interest and value.

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Columbus, March 19, 1841.

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ISAAC N. WHITING, Bookseller and Publisher, of Columbus, has just published JUSTIFICATION BY FAITH; with an APPENDIX: By the Rt. Rev. Charles P. McViney, D. D., Bishop of the Prot. Church in the Diocese of Ohio. 1 vol. Price, handsomely bound, 37 1/2 cts. The work may be had of Messrs. A. Miller & Ganther, S. Wells, Newark, A. P. Ritchie, Granville; Ed. Lucas & Co. Cincinnati; also, in Philadelphia, at the bookstores of H. Hooker, J. Whetham, George W. Donohue, and R. S. George; Baltimore; at Armstrong & Berry's; Washington City; at William M. Morrison's; New York, Swords, Stanford & Co., D. Appleton & Co., Gould, Newman & Saxton; and at the Depository of the General Protestant Episcopal Sunday School Union; New Haven, at S. Babcock's and B. & W. Noyes; Hartford, Spalding & Storrs; and Belknap & Hamersley's; Boston, Crocker & Brewster, and James B. Dow's; Pittsburgh, J. J. Kay & Co.  
Columbus, July 10, 1840.

NOTICE.  
DOCTOR DRAKE wishes to inform those who may desire to communicate with him professionally or otherwise, that he will not return to Louisville till the commencement of the Medical Lectures, the first of November, when he may be found at the house of his son-in-law, Alexander H. McGuffey, Third st, opposite the Bazaar.  
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The change of location to point so central to the West, and so convenient for the early reception and rapid diffusion of intelligence, will it be believed greatly increase the usefulness and interest of the paper. With a view the more effectually to secure these objects, the Proprietor has invited and obtained the editorial co-operation of the three resident Rectors whose names are subjoined with his own. The paper will therefore, from the commencement of the next (the XI) volume be issued under the joint editorship of the subscribers, and printed and published as above.

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[From the Boston Medical Journal, Aug. 26, 1840.]  
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